CERTAINE SERMONS PREACHED BEFORE THE Kings MAIESTIE, and elsewhere, by that Reverend Divine, ANTHONY MAXEY, Doctor in Divinitie, and late Deane of Windsor, deceased: some *of them never before in Print.*

(*Viz.*)

1 The Golden Chaine of mans Salvation.
2 The fearefull point of *Hardening*.
3 The Churches Sleepe.
4 The Agonie of Christ.
5 The vexation of *Saul*.
6 The Sacrifice of *Abraham*.
7 Hallelu-jah.
8 A Marriage Sermon.
9 The Wise-men guided by a Starre.

The seventh EDITION.

The Points handled in these Sermons are set down in the next Pages following.

LONDON,
Printed by *Thomas Harper*, for *Thomas Knight*,
1634.

1634 178226
M463

The Texts, and principall Points handled in these Eight *Sermons*.

The first Sermon. Of Predestination.

Rom.8.30. *Moreover, whom he predestinated, them also he called: and whom he called, thē also he iustified: & whom he iustified, them also he glorified.*

The points handled herein are these:

1 Predestination.
2 Calling.
3 Iustification.
4 Glorifying.

The 2 Sermon Of hardnesse of heart.

Exod.10.20. *And the Lord hardened* Pharaohs *heart, and he did not let the Children of Israel goe.*

The points handled herein are these:

1 That there is an Hardening.
2 That God Hardeneth not.
3 How men become Hardened.
4 Most wofull to be Hardened.
5 The meanes to avoid it.

Cant. 2.7. *I charge you, O yee Daughters of Ierusalem, by the Roes and Hindes of the field, that yee stirre not up, nor waken my Love, until she please.*

The Points handled herein are these:

1 The Person who chargeth.
2 The Person charged.
3 The Manner.
4 The Substance.
5 The Date.
6 The Conclusion.

The 4 Sermon. The Agonie of Christ.

Luke 22.44. *But being in an Agonie, he prayed more earnestly; and his sweat was like drops of bloud, trickling down to the ground.*

The points handled herein are these:

1 Fervencie or zeale of the Sacrificer:
Hee { Prayeth. / Sweateth.
2 Excellencie of the Sacrifice.-Bloud.
3 Plenty: Drops trickling to the ground

In this Scripture there are to be observed,

The

The fift SERMON. The vexation of *Saul*.

1 Sam. 16. 14. *But the spirit of the Lord departed from* Saul, *and an evill Spirit sent of the Lord vexed him.*

In this Scripture there are to be observed,

1 The cause of Gods displeasure towards *Saul*, which was his sinne:
- 1 In Religion. — Vnadvisedly taking upon him to offer Sacrifice himselfe, contrary to the direction of *Samuel* the Prophet.
- 2 In Iustice. — Sparing *Agag*, and the fatteſt cattell, contrary to Gods commandement.

2 The punishment inflicted upon *Saul* for these sinnes.
- 1 *Pœna damni.* — The Subſtraction of Grace, and losse of Gods Spirit to direct him. *The Spirit of the Lord departed.*
- 2 *Pœna sensus.* — God gave Sathan leave to worke upon him. *An evill spirit sent to vexe him.*

The sixt SERMON.

The Sacrifice of Abraham.

Gen. 22. v. 10. *And Abraham stretching forth his hand, tooke the knife to kill his sonne.*

The points handled herein are these:

1 Abrahams love & Obedience to God, admirable in regard { 1 Of God cõmanding } to kill his sonne. { 2 Of Abrahã obeying }

2 The ioyfull issue that God made: { & herein { 1 The reward of *Abrahã*. 2 A cõparison of *Isaacke* sacrifice unto Christs.

The

The ſeventh Sermon. *Halleluiah.*

Pſal. 117. ver. 1. *O praiſe the Lord all ye Heathen: praiſe him all ye Nations.*
Verſe 2. *For his merciſull kindneſſe is ever more and more towards us, and the truth of the Lord endureth for ever. Praiſe the Lord.*

The points handled herein are theſe:

1 An exhortation. — O praiſe the Lord, praiſe him, praiſe the Lord — Herein is intreated of the antiquity & uſe of Church muſicke and ſinging of pſalmes and hymns.

2 The Perſons — Heathen. Gentiles — Herein is ſhewed the generality that *All* ſhould praiſe God in publike cõgregations, with ſeverall names of the places of Gods worſhip.
Nations. Iews

3 The Reaſons: for his — Mercy and Truth — Herein is ſhewed
1 The blindnes of the Gentils in worſhipping ſtrange gods.
2 Gods mercy in bringing thẽ to the knowledge of him in Ch. by the truth of his Goſpel

TO

TO THE TRVLY Religious, and my ever honored friend Mrs *Anne Saddler*, eldeſt daughter to the *Right honorable* Sir *Edward Coke*, Knight.

Vertuous and Noble Miſtris:

WHat induced me to commend theſe my meditations and labours to your favourable protection, needs no long relation; ſince your owne piety and devotion, your zealous affection to the ſervice of God, and the Miniſters of his Word, and moſt eſpecially to my poore ſelf, may ſufficiently ſhew it. So that I cannot but aſſure my ſelf, If there be any thing here worth obſervation, your religious care will practiſe it:

it: If ought amiſſe, your iudgement can mildely correct it, or your love can cover it. She lives againe in your life whom my ſoule once honoured: and he cannot dye whileſt you live, whom I ſhall ever reverence. I meane your honorable Father, and that bleſſed Saint in heaven your mother: whom I cannot thinke of, without teares both of ioy and ſorrow, when I remember our loſſe and her happineſſe. So I muſt confeſſe, my obligation to you is very great, in regard of thoſe parents from whom you are deſcended: But, thoſe Chriſtian vertues, which you have from them as hereditary, bind me to you in a far greater dutie; which are ſo well knowne to the world I need not mention them. Onely thus much give me leave to exhort you; Go on ſtill meekly in that pious and religious courſe you are in; diligence in reading and meditating the ſacred word of God, frequency and devotion in prayer, Charity in clothing the naked, and feeding the hungrie ſoule, curteſie and ſweetneſſe of nature to all. Still, ſtill continue conſtant in thoſe Saintlike vertues which will renowne your memory as an example

to

to after-ages. So ſhall it be truly ſaid, as it hath been often, that you have been the glory of your owne ſexe and theſe wicked times, honored ſo wiſe and noble a Father and kept ſo bleſſed a mother ſtill alive. And this I will adde for your comfort; Your goodneſſe ſhal not be forgotten. The everlaſting Redeemer liveth: the reward is comming: the crowne is burniſhing. That God, which you faithfully ſerue, with ten thouſand Angels and Archangels, behold your life, and prepare you a better. The full aſſurance whereof, to your owne Soules conſolation here, and the perfect fruition hereafter, he hath ever wiſht you, that will ever reſt

Yours faithfully

devoted,

ANTHONY MAXEY.

THE GOLDEN CHAINE OF *Mans Salvation.*

ROMANES 8. verſe 30.

Moreover, whom he predeſtinated, them alſo he called: and whom he called, them alſo he juſtified: and whom he juſtified, them alſo he glorified.

EVery Scripture (ſaith the bleſſed Apoſtle) given by inſpiration, is profitable to inſtruct the man of God, and to make him perfect to good works. Yet notwithſtanding, if a man ſhould ſeeke upon purpoſe, and line by line trace the whole body of the Scripture over; of all others, 2. Tim. 3. 6

Hier. in ca. 3. ad Ephe.

this one ſhort verſe is moſt divine, moſt excellent: *Singuli ſermones, ſyllabæ, apices, puncta, in divina Scriptura plena ſunt ſenſibus:* In the holy Scripture, every ſpeech and ſentence, every verſe, every point and ſyllable is rich in ſenſe, and ful of divine and holy Myſteries;

So it is here. For the points of doctrine, it containeth the whole ſumme of our Religion: for the manner, it conſiſteth of a ſweet gradation: for the matter, it is full of comfortable inſtruction: for the depth of the underſtanding, it hath in it ſuch ſweet, profound, and heavenly Myſteries; that as it is written, the head of the river Nilus could never be found: ſo the height, depth, & ſpirituall knowledge which lieth couched in this whole Verſe, in every point, in every word, it is unſearchable, it cannot be founded. Concerning the Doctrine.

Surely, howſoever men do live at eaſe for a time in this life, and careleſly paſſe on in this buſie world, yet the eſpeciall and maine point, is the ſalvation of the ſoule, to be aſſured of the life to come: and if a man might be ſatisfied therein,

then

then all were well, all were ſure indeed.

Alas, this life endeth, and God knoweth how ſoone, even this night before to morrow may my ſoule be taken from me; and if I could prove unto my heart, that God had choſen me to eternall life, then I ſhould thinke my ſelfe the moſt happy and bleſſed creature alive. In this great and weighty point of ſalvation for ever, to anſwer a man throughly and ſoundly, to ſatisfie a mans heart and ſoule unto the full, there is no one place in all the holy Book of God, that can ſo briefly, ſo plainly, ſo ſufficiently inſtruct us, as this one ſhort verſe.

The ancient Fathers, in the courſe of their Writings, they do call it, *The golden Chaine of our Salvation*, becauſe each one of theſe; *Predeſtination*, *Calling*, *Juſtification*, and *Glorifying*, are ſo coupled and knit together, that if you hold faſt one Linke, you draw unto you the whole Chaine: if you let go one, you loſe all.

For the manner of my proceeding according to the Fathers alluſion, firſt I will untye this Chaine, and weigh every

Linke in his owne proper Balance, and ſo handling every point ſeverally by it ſelfe, in the end I will knit them up, and cloſe them together againe. And here before I enter any further, I moſt humbly crave pardon, & favourable conſtruction in this matter. I know very well, I am to touch a very great and weightie point of Religion, indeed ſo ſecret and deepe, that I do throw my ſelfe downe at the foot of Gods mercy ſeat, beſeeching him with all humbleneſſe, to ſupport my weakneſſe, to enlarge my heart, and to give me an underſtanding ſpirit, that whatſoever I ſhall ſpeak, it may be with ſuch truth of his word, with ſuch zeale of his glory, with ſuch reverence of his Majeſtie, as becometh his ſervant, and this holy place. For *Predeſtination* being ſo high a point, wherein offence may be given by wading too farre; by Gods aſſiſtance, it ſhall be touched ſo plainly, and with ſuch moderation, as evermore I will be ſure to keepe the rule of the ſacred Word of God for my guide.

Predeſtination part of the Goſpel, may be preached of diſcreetly, & reverently Aug. de bono perſ. c. 14. 15. 16 De corrup. & orat. c. 13. & 16 Pet. Mart. locis com. claſſ 3 c. 1. Zanch. de natura Dei li. 5. ca. 2.

The purpoſe and drift of Saint *Paul* in this place, is to prove to the Romans, being

being then in perſecution, that howſoever in this life, miſery and afflictions did befall them, yet their ſalvation ſtood ſure and moſt certaine, becauſe it depended upon the infallible purpoſe of God, which is here called *Predeſtination*. So that, *Predeſtination* is the ſecret and immutable purpoſe of God; whereby he hath decreed from all eternity to call thoſe whom he hath loved in his Sonne Chriſt, and through faith and good works to make them veſſels of eternall glory.

That God of his free mercie hath made choiſe of ſome to eternall life, it is apparant in divers places, *Epheſ.* 1. 5. *He hath predeſtinated us to be adopted unto himſelfe, through Ieſus Chriſt, according to the good pleaſure of his owne will.* Epheſ. 1. 5.

In the 2. to *Timoth.* 1. the 8. and 9. verſes, *He hath ſaved us, and called us according to his owne purpoſe and grace, which was given to us through Chriſt Ieſus, before the world was.* So then, as the Potter hath power over the Clay, to make it, either a veſſell of honour, or diſhonour; ſo God hath power over the 2. Tim. 1. 8. 9. Act. 13. 48.

ſonnes of men; and of his owne free mercy hath made choice of ſome to eternall life, and others hath left unto perdition. *God hath created all for himſelfe, and the wicked for the evill day.*

Pro. 16 4.

Now if it be demanded why God hath made choice of ſome, and not of others, and thought injuſtice and want of compaſſion, that he ſhould reject men before they be borne, and brought into the light; and ere ever they have done good or evill, as it is ſaid in *Rom. 9. 11, 12. Ere ever the children were borne, when they had done neither good nor evill (that the purpoſe of God might remaine, according to election) I have loved* Iacob, *and I have hated* Eſau. In this caſe I firſt anſwer plainly with the Prophet *Iſa.* in his 45. Chap. verſ. 9. *Woe be unto him that ſtriveth with his Maker: or what art thou (O man) that dareſt ſtand up to pleade againſt God? The clay may not diſpute with the Potter.* Man that is but duſt and aſhes, he may not reaſon the caſe with his Creator. To know further, why God hath made choiſe of ſome and not of others; there

Rom. 9. 11. 12.

Iſa. 45. 9.

is

is no other reaſon to be given, no other anſwer to be made, but that it is his good pleaſure, it is his will. *Miſericordia ejus, cauſa miſericordiæ: God ſhews mercy, to whom he will ſhew mercy, and he hath compaſſion upon whom it pleaſeth him to have compaſſion.* There is power and free liberty in God, to give and beſtow his grace, both to whom, when, & how much ſoever it pleaſeth him. *Huic fit miſericordia, tibi non fit injuria* (ſaith S. *Auguſtine*) God chuſeth one, he refuſeth another; to him he ſheweth mercy, to thee he doth no injury.

Ro. 9 18. Exo. 33 19

Here then we muſt reſt, here we muſt make a full point. It is Gods good pleaſure, it is his will. And this one anſwer, it is a barre for all deep queſtions, either * of *Predeſtination, Election, Deſtinie*, or any ſuch like. It is Gods good pleaſure, it is his will. His will is the cauſe of all cauſes; & further we cannot go. Whom this anſwer doth not content, S. *Gregory* doth anſwer directly, *Qui in factis Dei rationem non videt, infirmitatem ſuam conſiderans cur non videat, rationem videt*: In the hidden works of God, he

* *Fatũ ad neceſſitatẽ Providẽtia ad ſapientiam Prædeſtinatio ad voluntatem refertur*, Greg. Mag. in c. 9. Iob.

that seeth not a reason, if he see his owne infirmitie, he seeth a sufficient reason why he should not see. We conclude then with good S. *Augustine* in his 59. Epistle *ad Paulinum: Occulta esse causa potest, iniusta esse non potest:* Why God hath made choise of some, and not of others; howsoever unto us the cause be hidden, yet undoubtedly it cannot be unjust

Aug. 59. ad Paulinum.

This Doctrine briefly set downe, and thus plainly appearing; that *Predestination is the immutable purpose of God; whereby he hath made choise of some, and reiected others, according to the pleasure of his owne will*; It seemeth at the first, when men do commit sinne, they cannot avoid it, as if God had so ordained it. He hath made choice of some to life, and others he hath reiected; therefore when they sin, and follow the course that leadeth unto death, they do it of necessity. *O, God forbid there should be unrighteousnes in God, or iniquitie in the Almighty. For God hath commanded no man to do ungodly: neither hath he given any man license to sin.* Before we resolve this doubt, there ariseth a very notable & necessary question

Eccl. 15. 10

queſtion; which (in times paſt) hath troubled many wits. If God bee not the author of ſinne, if he be not the cauſe of mans offending, how came ſinne firſt to bee? how came it in? where was the firſt beginning of it? The heathen Philoſophers they roved at the matter a far off: the Epicures, they ſaid it came in by chance: *Ariſtotle* and his ſect, they ſaid, it was the error of nature: *Plato* came a little nearer, and hee ſaid, it aroſe ἐξ ἑαυτῆς, out of the nature of man: *Manicheus*, the Heretike (to avoid the former opinions) he fained two Gods: *Duos affirmauit eſſe Deos: alterum quidem bonum, alterũ verò malum*: One he averred to bee the author and beginner of all good, the other the firſt cauſe and author of all evil. This opinion went current a long time, almoſt 300. yeares, as *Nicephorus* writeth; and the reaſon was, becauſe men never looking into the word of truth, by the light of nature they could never finde from whence ſinne came.

Clemens lib. 3. Recog.

Niceph. eccleſ lib. 5. cap. 31.

That wee may fully underſtand this point, very briefly wee will ſet downe the lineall deſcent of ſinne.

Sinne

Sin firſt ariſeth from concupiſcence. *Every man is tempted, when he is drawne away by his own cõcupiſcence, & is inticed.* All ſinne, all wickedneſſe of this life (whatſoever) firſt ariſeth from concupiſcence, from our owne wicked inclination. From whence then comes concupiſcence? that *Dauid* ſhews, *ex immundo ſemine: We are born in iniquity, & we are conceived in ſin:* as the originall doth ſignifie, we are al *warmed* in unclean bloud. If we be all borne in ſinne, and by nature corrupt, wee muſt aſcend higher to our firſt parents, and know how they came firſt to ſinne: *Adam* and *Eve* (as appeareth in the 2 of *Geneſis*) the firſt, ſinned by yeelding conſent unto the divell; they tooke it from Satan. Here then comes in the maine queſtion; How came the divel firſt to ſinne? The divel at firſt was created *in poteſtate ſtandi & cadendi*; he had in his firſt creation, a poſſibility to ſtand or fall: power of continuance, that hee had from God: poſſibility of falling, that he had from himſelfe. For it is a ground in Divinity; *Immutabiliter bonum eſſe, Dei proprium eſt*; to be immutably good without

Iam. 1. 19.

Pſal. 51. 5. Aug. *Nemo naſcitur niſi trahens pœnam, trahenſque meritum pœnæ*

without any change or alteration, it is onely proper unto God. therefore had he poſſibility to ſtand or fall. Saint *Auguſtine* alſo he rendreth another reaſon why the divell (created an Angell of light) had poſſibility of falling: Becauſe (ſaith he) at the firſt hee was created of nothing, therefore hee had in him poſſibility to returne to nothing: if ſo bee hee did not relie on the goodneſſe of his Creator, if hee did not ſubiect himſelfe under the power of God.

To reſolve then: Satan at the firſt was created an Angell of light, and had poſſibility to ſtand or fall; but in the 14. of *Iſaiah*, and the 14. verſe, whereas hee ſaith there: *I will aſcend above the height of the clouds, I will be like the moſt high*; then did Satan chooſe rather to bee an abſolute nature in himſelfe, to ſhake off his allegeance, & to abandon the goodneſſe of God: then (relying ſtill on God) to be eſtabliſhed by his power. Our Saviour Chriſt ſaith; *I ſaw Sathan fall as lightning from heaven*, and the lightning we know, is not caſt downe by any other: but it falleth and breaketh out of it ſelfe Luk 10.18.

2 Pet.2.4. ſelfe alone. *The diuell* (ſaith Saint *Peter*) *was caſt down to hell, and deliuered vnto chaines of darkneſſe.* the reaſon is rendred in the 6. of *Iude*, becauſe when hee had poſſibility to ſtand or fall, *hee kept not his firſt eſtate. Non perſtitit in veritate.* Ioh.8.44. *He abode not in the truth.* So then, to deſcend again. The divell, he is *primitivus peccator*, he was the firſt offē-
1 Ioh. 3.8. der; *For, hee ſinned from the beginning.* From the divell ſin was derived vnto *Adam*; frō *Adam*, to all his poſterity, born of vncleane ſeed; from the corruption of vncleane birth, it is ſecretly conuaied to our inclination, to concupiſcence. Thus from the divell, ſinne firſt boileth up; as out of the maine ſea: from him, when it comes to *Adam*, it ariſeth, as out of a ſpring: from this ſpring it is reſerued in nature, as in a conduit; from nature conuaied to concupiſcence, as by a pipe; and from thence doth iſſue a ſtreame of wickedneſſe to the ſea againe.

Now, although it bee thus manifeſt, that ſinne doth proceed from the ſuggeſtion of Sathan, working with our owne concupiſcence: yet, evill and godleſſe

lesse men, they think they are tempted of God; & when they sin, they do not sticke to say, *god hath so decreed it, let him therfore work his wil; for who hath euer resisted his wil? Homer* that notable heathen Poet, he answerd such men very fitly in the person of *Iupiter*, speaking in this sort;

Ὠποποὶ οἷ δὴ νῦ θεοὺς βροτοὶ αἰτιόωνται
Ἐξ ἡμέων γὰρ φασὶ κακ' ἔμμεναι, οἱ δὲ καὶ αὐτοὶ
Ξφῆσιν ἀταθαλίῃσιν: ὑπὲρ μόρον, ἄλγε' ἔχουσιν.

Hom Od. 1 Pag. 2.

O yee foolish mortall men, ever and anon ye cry out of the immortall gods, imputing to them the cause of your miseries, when (indeed) your selves are the workers of your owne woe. *Perditio tua ex te; O Israel, thou hast fallen by thy own iniquity. Stygias ultrò quærimus undas,* Like the *Ostrige*, we doe pricke our selves with our owne feathers; and wee our selves doe cause the ship to leake where wee saile. *Onely (loe) this have I found, that God hath made mã righteous, but they haue sought out many inuẽtions. Quare peccas? quia nescis? &c.* How comes it to passe, saith Saint *Augustin*, that thou dost sinne? because thou art ignorant? it is not so; why dost thou sinne? because thou art compelled? there is no such matter;

Hos. 14. 2.

Propijs pennis consigimur.

Eccles. 7. 31

ter; why doſt thou ſinne? becauſe it pleaſeth, it delighteth thy wicked and
Pro.29.6. corrupted nature. *In the tranſgreſſion of a man is his ſnare.* Of our owne accord, wee runne wilfully into the dead-fall of ſinne; ſo is it in the 9. *Pſalm* & 16. verſe: *The ungodly is trapped; how? not by God, but by the works of his owne hands.* The Lord our God is good, holy. & only holy; ſo holy, that (as *Iob* ſaith) *the Angels are uncleane in his ſight*; ſo pure, that his
Eſay 6.2. Miniſters, the Cherubins are of fire moſt cleere; and yet the Cherubins and Seraphins doe cover their faces with their wings, as not able to behold the perfect brightnes of his moſt pure and undefiled Maieſty. Therefore although no action can be done without God; and that his power is ſo in all things, that we cannot ſo much as lift up our finger without him;
Act. 17.28 *For in him we liue, and moue, and haue al our being.* Yet is not God the cauſe of any ſinne; Θεὸς αναίτιος τῆς κακίας: Wee cannot faſten the leaſt touch of any evill upon God. But ſo it ſtands; *Vna eademq; actio tribuitur, & cauſæ principali, & inſtrumẽtali*; in one & the ſelfe ſame action
Greg. Naz. there

there is a double cauſe. Firſt, the inſtrumentall cauſe moving; then God ſeparated frō the inſtrument; yet giving power of motion to the ſame. Through this double cauſe of moving, there is a double worke, which unto us ſeemeth to be but one. For example; God (as appeareth in the 2 of the *Acts* and the 23. verſe) by his determinat counſell and fore-knowledge, deliuered up our Saviour Chriſt, as the principal cauſe; *Iudas* as the inſtrumentall: yet neither is God to be drawne in, as a party in *Iudas* fault; nor *Iudas* to be excuſed as furthering the worke of God; for God never cōmanded *Iudas* to deliver up Chriſt: nor *Iudas* in delivering him had any ſuch intention as to do God ſervice in the execution of his will. *Deus agit per malos, non in malis.* The wicked are the inſtruments of God; yet not God the cauſe of their wickedneſſe. God is the cauſe of the action, but not of the evill or qualitie in the action. For example; A man travelleth his Horſe by the way, he is the cauſe of his going; but if his horſe halt, or have an ill pace, hee is not the cauſe of his ill going.

Auguſt. ad Simplicianum. lib. 2. quæſt. 1. *Sicut non eſt mala voluntas à Deo, ſic non eſt poteſtas niſi à Deo.*

A cun-

A cunning man ſtriketh an inſtrument with his fingers : he is the cauſe of the ſound, but if the inſtrument bee bad, or the ſtrings not well choſen, he is not the cauſe of the ill ſound.

The Iron ruſteth, thou wilt not wire it upon the Smigth; Wine ſowreth, the fault is not in the Vintner. In the Heavens there is a double motion, φορὰ καὶ ἀντιφορά; The fixed ſtars, & the whole globe of all, is carried about with one ſphere & with one motion; yet the Planets in themſelves have a wandring and uncertaine courſe. The like we may uſually behold in every Clocke; the greateſt & higheſt wheele moveth, and carrieth about al the reſt; yet in this motion; ſome wheeles turn to the right hand, others to the left, and that by a contrary courſe.

Ariſtoxenus in lib. de ſo a minibus tibiarum.

So then it fareth thus with the wicked, as he that hath an euill and corrupt ſtomacke, if hee doe eate hony, it turneth into gall; or, as if a mans hand bee out of joynt, when he would move it one way, it turnes another; ſo the wicked and godles men; whereas the light of nature, Gods ſpirit, and his word, leadeth them

one

one way, their vile inclinatiõ, their owne concupiſcence leadeth them another.

Now then what ſhall we ſay? is there unrighteouſnes with God? doth he cauſe us to commit ſinne? No, God forbid, *wickednesſe ſhould be in God, or iniquitie in the Almighty.* But as it is ſaid before, *Every man is drawn away by his own concupiſcence, & is enticed: luſt, when it hath conceived, bringeth forth ſinne, and ſinne when it is finiſhed, bringeth forth death.*

Iob 34. 10

Iam. 1. 14.

Having hitherto freed God from all imputation of evill, by ſhewing from whence ſinne comes, and that God is not the author of it: We doe here meete with the Pelagian heretike (who not able to untie this knot) affirmes that the wicked are reiected, for the ſinnes which God fore-ſaw they would commit: and ſo contrariwiſe, the godly preventing the grace of God by their merits, are predeſtinated, & choſen through faith and good workes, which God fore-ſaw they ſhould doe. Making Gods eternall election to depend upon our faith, and upon our workes, whereas (cleane contrary) our faith, our good workes, and all the

Auguſt. lib. de hæreſi.

good that is in us, doth wholly depend upon Gods free election.

Eph. 1. 4. Saint *Paul* saith directly, *God hath chosen us in his Son Christ, before the foundation of the world was.* If *in Christ*, assuredly it appeares, we were unworthy in our selues, and so Gods election is the cause of our good works. *Et causa non est posterior suo effectu*: the cause, it doth neuer follow the effect.

Pet. Lom. The learned Schoole-man makes it plaine: *Nemidò electus est quis, quia talis futurus erat, sed ex tali electione talis est factus*: no man was euer chosen through Faith and good works, which God foresaw that hee should doe: but the Faith and good workes which wee now doe, proceede from the eternall Election, which went before.

2 Tim. 1. 9. This doth the Apostle very plainely set downe, *God hath saued us, and called us, not according to our workes, but according to his own purpose and grace which was giuen to us, through Iesus Christ, before the world was.*

Calling

Calling.

Moreover whom he Predestinated, them also he Called.

AS from the maine Sea, we doe strike into some Channell or Riuer: so from *Predestination* (the great depth of Gods counsell) the Apostle commeth unto *Calling*. For, whereas it hath beene shewd in the opening the first point, that God of his free mercy did choose some to life, and others hath left to perdition: in this case, if GOD should neuer *Call* men; if he should neuer offer them grace, it might seeme preiudiciall to his mercy: and though we did sinne, yet it might be thought, our selues could not redresse it. For this cause the Apostle commeth from *Predestination* to *Calling*, that is, from Gods determinate counsel, to the meanes which he hath appointed for our saluation.

This *calling* is two-fold: either outward, or inward. The outward & generall *Calling*, is by the works of God, and by his

word. First, by his workes. This world it is an Vniversitie, or a Colledge, wherein there are two Lectures, wherof every man living must be an hearer, and a learner The first is the Philosophy Lecture, concerning Gods works, in the heavens, and all his creatures: by the which wee are taught, & daily *called* to know God.

Plut. de tranq. animi.

This is a plaine & easie Lecture, written in great Capitall Letters, that every simple and ignorant man may reade it running. The other is the *Divinity Lecture*, when we are exempted from the first, and led on further to know God in his word. But these Lectures, they are expressed together in the 19. *Psal.* From the 1. vers. to the 7. is contained the Philosophy Lecture. *The heavens declare the glory of God: and the firmament sheweth his handy work. Day unto day uttereth the same, & night unto night teacheth knowledg: there is no speech nor language where their voyce is not heard. Their sound is gone forth through all the earth, & their words unto the ends of the world. In them hath he set a Tabernacle for the Sun, which commeth forth as a Bridegroom out of his*

Psal. 19. 1.

Chamber

Chamber, and reioyceth like a mighty man to run his race: his going out is from the one end of the heaven, and his compasse is unto the ends of the same, and none is hid from the heate thereof.

The Divinity Lecture begins at the 7. verse, and continues to the 11. verse.

The Law of the Lord is an undefiled law, conuerting the Soule; the testimony of the Lord is sure, & giueth wisedome unto the simple. The Statutes of the Lord are right, & reioyce the heart. The cõmandement of the Lord is pure, & giueth light unto the eyes. The fear of the Lord is clean, & indureth for euer. The iudgements of the Lord are true & righteous altogether. More to be desired then gold; yea, then much fine gold: sweeter also then hony, & the hony comb. Moreouer by thẽ is thy seruãt taught & in keeping of thẽ there is great reward

Touching the Philosophy Lecture: that we are all first *called* to know God by his workes; it is most apparant. For κόσμος *est diuinitatis Symbolũ:* the world is the glasse of Gods Divinity. The Heathen Philosopher saith: *Deus tangitur in operibus*, GOD is even touched in his

Iamblicus de mysterijs.

workes. Hee iumpeth with Saint *Paul*, *Act.17.27. The heathen by groping might haue found him: for doubtlesse hee is not farre from euery one of us.* In the 143. Psalme, and the fift verse, the holy Prophet saith thus: *I will muse vpon all thy workes, & exercise my selfe in the workes of thy hands.* If a man will profit by this Philosophy Lecture, he must use meditation. For indeed if a man doe rightly consider the ebbing and flowing of the Sea, whereof no reason can bee rendred: of the certaine course and change of the Moone, with the secret influence of the same: the nature of the Winde, no man knoweth whence it commeth, nor whither it goeth: the hugenesse of the swelling Sea, girt in by Gods commandement, that it doth not over-flow the bankes: the raging thunder, which makes all the beasts of the field to tremble: the fearefull lightning, which in the twinkling of an eye passeth from East to West: how all things keepe their appointed course wherein they were created: As we walke abroad in the fields, if wee doe behold and view the glory of the

Psal 147 v. 4. verifies astrology

the Sun and Moone, the beautie of the Starres, the sweet Deaw, distilling Showers, greene Pastures, pleasant Meadowes, cleere Springs, thicke Woods, gushing Fountaines, the wonderfull increase of Corne, Cattell, and such like: who is he (beholding these things, & seriously meditating upon this Philosophy Lecture) but he must needs confesse that God doth *Call* him, being so manifestly taught to know him in his workes?

And, as God is thus seene, and taught unto al the heathen people by his works, in μακροκόσμῳ, in the frame and composition of this great world: so likewise *GOD* doth *Call* us by his workes, in μικροκόσμῳ, in the little world of man: *Homo est Cœli simulacrum, & interpres Naturæ*: Man, hee is the picture of the heauens, and the interpreter of Nature. Concerning God, wee acknowledge him to be a Spirit: concerning the world, we haue found it to be a body: in man wee have an abridgment of both; namely, of *GOD*, in regard of his spirit; of the world, in the composition of the body: as though the Creator (upon purpose,

to ſet forth a mirrour of his workes) intended to bring into this one little compaſſe of man, both the infiniteneſſe of his owne nature, and the hugeneſſe of the whole world together.

As in the world, ſo in the body of man, there is a wonderfull mixture of the foure Elements. The Heart, placed in the midſt as the Earth or Centre: the Liver, like the Sea, from whence the liuely Springs of bloud doe flow: the Veynes, (like Rivers) ſpreading themſelves abroad unto the vtmoſt members: the Brain which giveth light and underſtanding, placed aloft like the Sunne: the Senſes ſet round about, like Starres, for ornament: the Countenance of man, full of grace and maieſtie, ſtriking a terror into all creatures. Such and ſo wonderfull is God in his power, that he is ſeene in the workmanſhip of the body.

But if man (as it were out of himſelfe) could behold this body receiuing life, and entring into the uſe of all his motions; ſoynts moving ſo actively; Sinewes ſtirring ſo nimbly; Senſes uttering their force ſo ſharpely; the inward Powers ſo

ex

excellent; the Spirit, supernaturall; Reason, so divine; the Minde and Cogitation so quicke and infinite; the Vnderstanding, so Angel-like; and the Soule (above all) *Dei χαραγμα*, the ingraven Image of the immortal god. If a mā could enter into himselfe, & consider rightly of this, he must needs be driven to confesse, that God hath *Called* him by those works, which are most apparāt in himself

Wisd. 13. 1. They are not to bee excused.

Therefore as Saint *Paul* soundly reasoneth in the 1. to the *Romans*, and the 20. verse. No man can excuse himselfe: Neither the Turkes, who acknowledge *Mahomet* their great Prophet: nor the Indians that worship the Sunne: nor the Egyptians, that offer sacrifice to al manner of beasts: neither they, nor any other remote and barbarous people, that doe worship strange Idols of their owne invention: none of these can excuse himselfe, and say, he is not *called: because the invisible things of GOD (his eternall power and God head) are seene by the creation of the world, being considered in his works: to the intent al men might be without excuse.* Thus we see, by this Philo-

Wisd 13 5. *By the greatnesse of the creatures and their beauty, the Creator being compared, might be considered.*

sophie

sophie Lecture, all people (whatsoever) are instructed to know God. But to his owne people, God reades Divinity lectures: he *calleth* and teacheth them by his word. In the 146. Psalme, and the two last verses: *GOD hath given his word unto Iacob, his statutes and his ordinances unto Israel. He hath not dealt so with every nation, neither have the Heathen knowledge of his lawes.* So then as in the 1 of *Kings* 6. 28. verse, there is mention made of three Courts of the Temple at *Ierusalem*, wherein GOD was worshipped: so here are three Courts.

Psal. 146. 19. 20.

First, wee behold God in the frame and composition of the Heaven, and the Earth, as the great and outermost Court: then wee see God in our selues, in the workmanship of the body, in the powers of the minde and soule; there is the inner Court. Lastly, with the high Priest, wee enter into *Sanctum Sanctorum*: that is, we behold God, and learne to know him in his sacred and heavenly Word. All the Prophets and Apostles, all the Ministers of God, they are Diuinity Lecturers: and

all

all Nations, people, & kindred, to whom they haue and doe preach the Gospel of Christ Iesus; all these haue their outward *Calling*: and vnto all these, grace, mercy, and saluation in Christ Iesus hath beene offered. And hereof is that place vnderstood in the 20. of *Matthew*, verse 16. *Many are called, but few are chosen*: that is, by the outward *Calling*, both of the workes of God, and of his word, many are *Called*, (for this outward *Calling* is common both to good and bad) but by the inward *Calling*, effectually working in them a liuely faith apprehending CHRIST; so, very few are *Called*. Here in this place of Saint *Paul*, is meant a more speciall, powerfull, and inward *Calling*, which is wrought by Gods spirit, and ioyned with faith: so doth Saint *Augustine* expound it, in his booke *De Prædestinatione sanctorum*: *Non quacunque, sed qua, vocatione fit credens*: Whomsoeuer God hath chosen to life, him he hath so *Called* by that *Calling*, whereby hee is made and becomes faithfull, *Acts* the 16. and 14. *A certaine woman named* Lydia *heard us*. There is the out-

Act. 16. 14. Eph. 1. 13.

outward *calling: and the Lord opened her heart, ſhee attended to the things which* Paul *ſpake, and ſhe was baptized*: there is the inward *calling*. This then is the ſound & plaine meaning of theſe words, *Whom hee hath predeſtinated, thoſe hee hath called*; that is, thoſe whom he hath choſen to eternall life, he hath alſo ordained to uſe the meanes of ſalvation, which is an effectuall *Calling by his Word and ſpirit*.

Having diſcuſſed this ſecond point, whereby it appeareth, how all men liuing are *Called*, both by the workes of God, and by his word, wee may here ſee how the diſſolute livers and prophane Atheiſts of theſe our times deceive thẽſelves. It is a common conceit, toſtred in the boſome of many: yea, vile and ſenſuall men, they will not ſticke to ſay: If I be ſaued, I am ſaved: If I be choſen to life, I am ſure of ſalvatiõ: If otherwiſe, I cannot avoyd it. Aſſuredly ſuch men, they doe ſpeake as perverſly, & as ſenſeleſly, as if a man ſhould ſay, that hee would gladly be at *Yorke*, and yet will uſe neither horſe, foot, nor Wagon, but

but will flie thither. For the determinate counsell of God, it doth not take away the nature and propertie of secondarie causes, it doth not take away the meanes of salvation, but rather Gods secret counsell, it doth set those courses in order, and doth dispose of those meanes to their appointed end.

Gods purpose, his eternall decree is not to bee sought out in his bottomlesse counsell. For then wee must all cry out with Saint *Paul*; Ω βάθος πλούτου, καὶ σοφίας καὶ γνώσεως θεοῦ. *O the deepenesse of the riches, both of the wisedome & knowledge of God! how unsearchable are his iudgements, and his waies past finding out!* But Gods purpose, his eternall decree is to bee sought out in the meanes, and in the manifestation appointed for the same. Rom. 11. 33.

The course and order of mans salvation, is like a golden Chaine, and this verse may fitly bee called *Iacobs Ladder*, wherupon the Angels and Saints of the Church doe descend and ascend vnto God. *Iacob* wrestled with the Angell at the foot of the Ladder: we must not

bee

be ſo hardie, as to wreſtle with God at the top of the Ladder. Wee ſee here, God hath ſet downe, not onely *Predeſtination*, as though wee ſhould ſtay there, but *Iuſtification* and *Calling*, as middle-ſteps and degrees, whereby wee muſt aſcend unto God. Wee muſt not pull downe the Ladder, and thinke to iumpe into Heauen. To ſay, If I bee ſaued, I am ſaued; it is the diuels diuinity. When our Sauiour was upon the pinnacle, hee bad him caſt himſelfe downe headlong, for (ſaith hee) *God hath giuen his Angels charge ouer thee, leſt at any time thou daſh thy foot againſt a ſtone.* Mat. 4. 6. Hee left out the chiefe point (in all his wayes:) it was not the right way from the pinnacle, to caſt himſelfe downe headlong.

No more is it here the way, to ſtand upon this high point & dangerous pinnacle of *Predeſtination*, to caſt a mans ſelf down headlong, deſperately, ſaying, If I bee ſaued, I am ſaued. In the 2. of *Oze* 11. verſe, the Lord there promiſing temporall bleſſings, ſetteth downe an order and a courſe, how they hang together. I (ſaith the Lord) *will heare the Heauens,* Oze 2. 11.

and

and the Heauens shall heare the earth, and the earth shall heare the corn, and wine & oyle, and the corne and wine & oyle shall heare Israel: so likewise in the spirituall blessing of the soule, there are meanes, and an order, how wee come unto the same. God by his Sonne Christ, Christ by his Word; his Word worketh by his Spirit; his Spirit doth certifie our hearts; our hearts stād fast by faith; Faith catcheth hold upon Christ; and so backe againe, Christ presenteth us unto God.

Here likewise in this Scripture, God hath chosen us from euerlasting; there is *Predestination*: he doth not there leaue us, but then hee doth teach us by his Word; there is *Calling*: This Word (through his Spirit) ingendereth Faith; there is *Iustifying*: this iustifying Faith lifts us up unto GOD; there is *Glorifying*.

Common sense & reason doth teach us, κατὰ τέλος καὶ τὰ πρὸς τὸ τέλος: In euery actiō, the end & the meanes of the end must go together. The end which euery one of us doth desire & aym at, is eternal glory: we must bee sure then to lay hold upon

Arist. Rh. lib. cap. 7.

Calling and *Iuſtifying*, as the meanes ordained to come unto this end. For this is a certaine and ſure ground in Diuinity and Religion; Whomſoeuer God hath appointed unto eternall life, hee hath alſo appointed that man to uſe the meanes whereby he may come unto the ſame.

To make this more plaine, let it pleaſe you to vouchſafe the hearing of an accident, which fell out very fitly to this purpoſe.

One *Ludouicus*, a learned man of *Italie*, yet wanting the direction of Gods good Spirit, and ſo never conſidering aduiſedly of the meanes of our ſalvation, he grew at laſt to this reſolution; *Si ſalvabor, ſalvabor*: It bootes not what I do, nor how I live: *For if I bee ſaved, I am ſaved*. Thus *Ludouicus*, bewitched with this deſperate opinion, continued a long time, till at length he grew very dangerouſly ſicke; whereupon hee ſent for a cunning & learned Phyſitian, & earneſtly requeſted his helpe: The Phyſitian before-hand made acquainted with his former lewd aſſertion, how in his health he would uſually ſay, *If I be ſaved, I am*

ſaved;

saved: he likewise directed his speech to the same purpose, and said: Surely it shall be needlesse to use any meanes for your recovery, neither do I purpose to minister unto you: for if the time of your death be not come, you have no cause to feare, you shall live and do well enough without Physicke: and if the time of your death be now come, it is unpossible to avoid it. *Ludovicus* musing in his bed of the matter, and considering advisedly of the Physitians speech, finding by reason, as meanes were to be used for the health of the body, so God also had ordained meanes for the salvation of the soule: upon further conference (with shame and griefe) he recanted his former opinion, tooke Physicke, and so was happily cured both of soule and bodie at one time.

By this Doctrine of Gods loue so manifestly *Calling* us, we directly learne, that if a man do thirst after his salvation; if a man would be throughly assured in his heart and conscience that God hath chosen him to eternall life, he must not rush presently into *Predestination*, into

Gods ſecret counſell; but he muſt enter into himſelfe, to try and examine whether he be rightly *Called*: for as the ſureſt way to come unto the Sea, is firſt to finde out a river; ſo concerning our ſalvation, the plaineſt and ſureſt way to find out the depth of Gods counſell, is firſt to come unto *Calling*; unto *Juſtifying*, which are as ſweet and lively Springs flowing from the ſame.

We know, and ſee daily by experience, we are not able to diſcerne, we cannot pierce with the eye, to ſee what matter the Sunne is of; but we can plainly ſee, and manifeſtly perceive, both beams, and heat, and light, proceeding from the ſame. So here (concerning the firſt point of *Predeſtination* alone) we cannot conceive it, we are no able to pierce it, for it is the way which the Eagles eye hath not ſeene; but *Calling* and *Juſtifying*, which are as heat and light proceeding from the ſame, thoſe we may as comfortably perceive, as we do ſenſibly feele the heat and operation of the Sunne. Here then is the dutie of a true Chriſtian, here is the part of a religious

and

and good man indeed, not to venture his ſalvation upon a bare ſpeech and preſumption of *Predeſtination*; but to uſe all meanes poſſible which God hath ordained.

Thus he may truly be *Called* to heare the word of God, and to ioy in the hearing of it, with loue, and with a deſire to profit, that he may be *Iuſtified* (when he hath heard) to be fervent in prayer, zealous of well-doing, and abundant in all good works of Charitie, that he may be *Glorified* in the life to come; to conſecrate both ſoule and body, and all the whole courſe of his life unto God, that growing up from faith to faith, from vertue to vertue, from hearing to beleeving, frō *Calling* to *Iuſtifying*, at length, Gods ſpirit may certifie our ſpirits, that we are his, our bodies his, our ſoules his, and we ſetled and ſealed up in a Chriſtian ioy for ever.

Wherefore, I beſeech you all by the mercies of God, and I intreat you, as you hope to ſtand with comfort before God & his Angels at the laſt day, every man lay hold upon his ſoule betimes;

do not esteeme the loue of any thing in this world, more then the loue of God purchased in his Sonne Christ Iesus. Take heed and beware of this prophane speech, *If I be saued, I am saued*; utter it not in word, thinke it not in heart, away with it: For God is not the cause of our condemnation, it is our selues. (Wo vnto vs therefore) we our selues are the workers of our owne destruction. *Wisd.* 1. 3. *Procure not death in the errour of thy life, and destroy not your selues with the workes of your owne hands! Bis interimit, qui sua arma interimitur.* Every man may catch hold of this chaine-worke, and make sure his saluation, and striue to walke before the Lord in truth and with a perfect heart. On the other side, let no man passe on in a secure and careless course of life, nor on the other side curiously pry into the hidden counsel of the Lord: but euery good Christian with an humble spirit, with an honest minde, with a chearfull and good heart, seek to apprehend those meanes which God hath appointed for his saluation.

Iustifi-

Iustification.

Whom he hath Called, those he hath Iustified.

THE third Linke of this Chaine is *Iustification*. It is a principle in Reason: *Actio perfecta non recipitur, nisi imperfectè primò*: An habit is not gotten at the first, the worke of our Regeneration is not wrought on a sudden. But as the Psalmist saith: *The godly grow from strength to strength*: And the Wise man sheweth how: *The light of the righteous shineth more and more to the perfect day*. So here, the Apostle (foot by foot) leadeth us from one degree unto another, till at length, we may come to make our Election sure. This *Iustification* goeth a step farther then *Calling*. For *Calling* is an inlightning the minde with spirituall knowledge: *Iustifying*, an establishing of the heart with a grounded perswasion: *Calling*, is the beginning of conversion, but *Iustifying* is a full clearing of the heart: *Calling*, is the first change

Psal. 84. 7.

Prov. 56. 4. 18.

of one that is regenerate; but *Iuſtifying* is the full perſwaſion of the Soule, when the Spirit of grace reſteth in us, and we feeled and truly ſanctified in an holy and Chriſtian courſe of life.

So then, when we have not onely ſorrowed for ſinnes paſt, which is the firſt ſtep of our *Calling*: but further, when we are renewed in ſpirit, and ſo changed in our life, that for the moſt part, our thoughts, words, and works are guided by the good Spirit of God (for *as many as are led by the Spirit of God, theſe are the ſonnes of God*) then we may aſſure our ſelues, that we are *iuſtified*. Howſoever we be choſen from the beginning by Gods love, and after *Called* by his word, yet there is never aſſurance unto us, untill the holy Ghoſt hath ſealed it up in our hearts: which ſealing is our *Iuſtification*.

Rom. 8. 14.

Thus, to aſſure us of our *Iuſtification*, it is not enough to bee *Called* to the knowledge of our ſalvation in Chriſt by his word; but after this knowledge to lay hold upon Chriſt by a working Faith, and ſo to hold on and continue ſtill, an holy,

holy, Christian, and sincere course of life, that at length, as *Solomon* saith, *In water, face answereth face*; so in this worke of our *Iustification*, our spirit may answer unto Gods Spirit, that we are his. Even as the pure and Crystall glasse doth lively represent the image which is set before it: so the heart once *Iustified* by a lively faith in Christ, in some good measure, doth expresse the Image of God, and striveth to come unto this mark, which is here propounded, namely, our *Glorification*. Pro. 27. 19

Glorifying.

And whom he Iustified, them also he Glorified.

THe fourth Linke of this Chaine is *Glorifying*. Which *Glorifying* is the highest step of *Solomons* Throne: it is that exceeding great reward which God promised unto *Abraham*, it is that eternall weight of glory, whereof I neither

Aug. de Symb. li. 3.

know how to begin, nor how to make an end of ſpeaking. *In vita æterna, facilius poſſumus dicere quid ibi non ſit, quã quid ibi ſit:* In deſcribing the glory of the world to come, it is eaſier to expreſſe what is not there, then what is there. For there is no diſcontentment nor griefe, no faintneſſe nor infirmity, no mourning nor miſery, no corruption nor death; but joy, and fulneſſe of joy for ever; ſuch joy, as if we had once taſted, we would deſpiſe the pleaſures of a thouſand worlds in hope of aſſurance to enjoy it. For, after we have waded through the miſeries of this life, at length (in the twinkling of an eye, in a moment, with the ſound of a Trumpet) we ſhall be carried into the heavenly Paradiſe, into *Abrahams* boſome, thouſand thouſands of Angels and Saints, ſhall receive us with joy and ſinging: Our meat ſhall be that bread of life, and that heavenly Manna which will taſte like whatſoever thing we deſire: our drinke ſhall be the water of life; which if we have once taſted, we ſhall never thirſt againe; our mirth and muſicke, ſhall be the ſong of

the

the Saints: *Alleluia, honour, and praiſe, & glory be unto him that ſitteth upon the throne, and unto the Lambe for evermore.* Rev. 5. 13.

There ſhall we reioyce continually in the preſẽce of the holy One. We ſhal be his Saints, & he ſhal be our God: neither ſhal we feat death any more, neither ſorrow, nor crying, nor feel any want again.

The Lord of hoſts, who is the King of glory, he will take us by the right hand, and leade us to the garden of comfort, to the fountaine of ioy, where all our garments ſhal be waſhed pure in the bloud of the Lambe, and all teares ſhall be waſhed from our eyes.

There ſhall we ſee the Courts of the Lord of hoſts, new Ieruſalem, the Citie of the great King: Where there is no night, nor any candle, nor yet the light of the Sunne: for, the Lord himſelfe ſhall be our light, and with him, we ſhall ſhine as the ſtarres in heaven. Here ſhall we be clothed with white robes, the innocencie of Saints; we ſhall have Palmes in our hands, in token of victory; We ſhall bee crowned with a diadem of pure gold, which is immortality: and

ſerving

ſerving God a while in this ſhort life, there ſhall we have riches, without meaſure; life, without death; libertie, without thraldome; ſolace without ceaſing; and ioy without ending. O, bleſſed are they (Lord) that dwell in thy houſe, where the Sonne of God, in glory, is light unto their eyes, muſicke unto their eares, ſweetneſſe unto their taſte, and full contentment unto their hearts: where, in ſeeing, they ſhall know him; and in knowing they ſhall poſſeſſe him; and in poſſeſſing, ſhall receive eternall bleſſednesse, that bleſſed eternity, the garland we runne for, and the crowne we fight for. In a word: Here we ſhall come unto the end of all our deſires; for what elſe is our end, but to come to that endleſſe glory which hath no end?

1 King. 10.16. The Queene of Sheba, when ſhe had ſeene the riches and royalty of *Solomons* Court, ſhe ſaid unto the King: *It was a true word, which I heard in mine owne land, of thy proſperity and happineſſe, but now I have ſeene it with mine eyes, lo, the one halfe was not told me:* ſo concerning the glorious fruition of eternitie, in the life

life to come, whatſoever may poſſibly be delivered by the tongues of men, yet undoubtedly the one halfe cannot bee told us.

By this place of Scripture (thus riſing by degrees) the Katharists, the family of Love, and the Puritans of our times, would gather this concluſion. Forasmuch as here are certaine degrees ſet downe, whereby the members of the ſame do grow up in Religion; therefore now in this life by a godly reformation, we may attaine unto perfection.

This ſelfe conceited and head-ſtrong opinion of theirs, hath beene the firſt cauſe, and ground of all the troubleſome contentions, which long ſince have been raiſed, and now (at this day) are continued in our Church. For divers men, while they take themſelues (as *Iob* ſaith) *the onely wiſe men*, and pure in their own eyes, dreaming ſtill of a certaine imagined perfection, they never ceaſe to be clamorous to the Chriſtian Prince, troubleſome to the quiet State, and divers of them very dangerous people to the whole Church of God. In this verſe of

our

our text, there is an end propounded, there is a marke set up, whereunto euery Christian must labour to attaine, and striue by all good endeavour to come, But (alas) who can say his heart is clean? and man that is borne in sinne, and conceived in iniquitie; while he is clothed with sinfull flesh, how can he attaine perfection?

That the militant Church of Christ hath had imperfections in all ages, it is a plaine & undoubted truth. For if every member be imperfect, how can there be perfection in the whole? *Perfectio nostra magis constat remissione peccatorũ, quàm perfectione virtutum*: our perfection consisteth (rather) in the forgiveneſse of sinnes, then in the perfection of vertues.

In truth thus stands the estate of a Christian mans life in this world.

As a man travelling a long iourny to a farre Citie, he doth not continually go, but he resteth here, and stayeth there, he bayteth in one place, and lodgeth all night in another, yet still he is going forward, and holdeth on his iourney:

so

ſo in this life we are Pilgrimes, we are trauellers, and howſoeuer we do ſeeke another country, and ſtriue to come vnto the Citie of reſt, yet in this iourney we wander often out of the way, we take many fals, we haue many impediments; neither is it poſſible the light of our Faith ſhould hold out, and neuer be darkned in this pilgrimage, till in the life to come we be made Citizens of that heauenly Ieruſalem which is aboue.

We conclude then with the ſweet and modeſt ſaying of good S. *Auguſtine, Hæc eſt perfectio Chriſtianorum, vt agnoſcant ſe nunquàm eſſe perfectos*: herein ſtands the perfection of a Chriſtian, to acknowledge himſelfe never to be perfect.

Now it remaineth (as was promiſed in the beginning) to ſhew the mutuall coherence of theſe words, and knit up againe the Links of this Chaine together.

The

The Concluſion.

HEre, in foure words are contained the foure cauſes of our ſalvation: in *Predeſtination*, there is the efficient cauſe which is Gods love: In *Calling*, there is the materiall cauſe, which is Chriſts death, opened in his Word: In *Iuſtifying*, there is the formall cauſe, a lively Faith: In *Glorifying*, there is the finall cauſe, which is everlaſting life.

Thus in *Predeſtination* wee behold God the Father chuſing, of his loue: In *Calling*, we heare God the Son, teaching by his word: In *Iuſtifying*, we feele the comfort of God the holy Ghoſt, ſealing by his Spirit. The fruit of all which: of Gods loue, *Chuſing*; of Chriſts word, *Calling*; of God the holy Ghoſt, *Comforting*; the effect of all theſe is our *Glorification*.

So that, as we do ſee farre with our bodily eye, yet reach farther with Reaſon, which is the eye of the minde, but Faith (which is the eye of the Soule) out ſtrippeth both: So, *Calling* enlighteneth

neth the minde with ſpirituall knowledge: *Iuſtifying* goeth further, and ſealeth up the heart with heavenly comfort: *Glorifying* out-ſtrippeth all, and doth raviſh the ſoule with immortalitie.

Everie one of us after this life, we deſire and hope to injoy eternall glory. Behold *Conceditur in Prædeſtinatione, promittitur in Vocatione, oſtenditur in Iuſtificatione, percipitur in Glorificatione:* In *Predeſtination*, there is the firſt grant; in *Calling*, it is directly promiſed; in *Iuſtifying*, it is plainly ſhewed; in *Glorifying*, there is livery and ſeiſin, the full poſſeſſion of all.

In *Predeſtination*, God beſtoweth on us his Love: in *Calling*, he granteth the bleſſing of his Word: in *Iuſtifying*, he yeelds the fruit of his Spirit: in *Glorifying*, he doth wholly give unto us himſelfe. Bernard.

Here are the ſweet Springs iſſuing out of Nilus, the head whereof cannot bee found: here are the foure pleaſant Rivers which water Paradiſe, and then runne through the world: which paſſe through the Soule with a divine vertue, and ſo com-

comfortably coole all our ſpiritual heat. Here is the holy and precious oyle, poured upon the head of *Aaron*, *the exceeding loue, and fulneſſe of grace*, poured upon our head Chriſt Ieſus, and running downe to the skirts of his clothing, to every particular and penitent member of his Church.

Ioh 1.16. Of his fulneſſe haue all we receiued.

Here we may ſee the ſpirituall regeneration of the Soule, ſhadowed out in the firſt Creation of the world. In *Predeſtination*, there is the huge and vaſt deepe; the darke forme whereof could not be diſcerned: in *Calling*, the ſeparating of light from darknes, of knowledge from ignorance in the ſoule: in *Iuſtifying*, the Sunne is created, the bright beames of his grace ſhine in our hearts: in *Glorifying*, we may behold the new *Adam*, framed after the Image of God, and placed in the paradiſe of immortall ioy.

Gen. 1. 2 4 16 26

Obſerue here (if you pleaſe) the kindneſſe of a loving Father, who having many ſonnes, beareth ſecret affection to ſome one; there is *Predeſtination*: this affection in his good time he declareth, by

by making his will known, and his love manifeſt; there is *Calling*: after this *Calling*, he cauſeth him to take up his inheritance in Court, and giveth him Earneſt in token of aſſurance; there is *Iuſtifying*: laſtly, he enters into his Fathers ioy, and is made heyre of all; there is *Glorifying*.

Againe, in *Predeſtination*, the heavenly Husband-man chuſeth out a plot of ground at his owne pleaſure: in *Calling*, he ſoweth it with the ſeed of his Word: in *Iuſtifying*, he waters and cheriſheth it with his Spirit: in *Glorifying*, he reapes and carrieth into the Barne.

Laſtly, behold apparantly in *Predeſtination*, how *Ioſeph* long before was ſold into Egypt, by the determinate counſell of God: by *Calling*, how he was looſed out of priſon, and delivered from the bondage of ſinne: by *Iuſtifying*, how his cauſe was made knowne, and ſo acquitted innocent: in *Glorifying*, how he was cloathed in purple, placed in the Kings Chariot, and made the chiefe of his Kingdome. Gen. 45. 5. Gen. 41. 14 Pſal 105. 19 Gen. 41. 42

Now then, as Saint *Paul* ſaith to the *Romans*, *What ſhall we ſay to theſe things?*

in like ſort, what ſhall we ſay to theſe ſo excellent, ſo ſweet, ſo divine Myſteries? to theſe ſo comfortable teſtimonies of Gods love? to this Ladder of *Iacobs*, whereupon none but Angels do aſcend? to this inward working of the Spirit, which bloweth where it liſteth? to this divine and hidden purpoſe, which cannot be deceived? to this ineffable glory of the Sonnes of God, which they doe expect and looke for? what ſhall we ſay more effectuall, more comfortable? Can any thing be ſet downe more plainely, or knit up more briefely? can any demonſtration bee concluded more ſoundly? Whom the Lord hath *predeſtinated* before all time, thoſe doth he *call* in time: whom he *calleth*, thoſe he doth *iuſtifie*: and whom he *iuſtifieth*, thoſe will he *glorifie*.

Thus then may every true Chriſtian conclude, for the comfort of his Soule, and the aſſurance of his ſalvation for ever: I am *Iuſtified* truely, by a lively and working Faith, therefore I am *called*: I am *called* effectually by his Word, therfore I am *predeſtinate*: I am *predeſtinate* and

and choſen of his free loue, from eternitie, and therefore I ſhall be *glorified* vnto all eternity againe. O ſetled comfort! O ſweet conceiued hope of joy! That ioy, which ſtrength of Hels tenne thouſand, can neuer take away. Wherefore ſhould we feare? wherof ſhall we be afraid? No, force ſo mighty, ſo puiſſant, able to ouerthrow us. No terrour of ſinne, no plagues of death, no rage of the world, no power of the diuell himſelfe. In all theſe wee are more then conquerours. For all things ſhall turne to the beſt to them that are ſetled in Gods feare.

That wicked and moſt dangerous Conſpiracie plotted againſt the Lords Anointed, when it came to the very pinch, when it was brought to the very height, was not all turned topſi-turvy, and utterly diſappointed? This day wee doe acknowledge it with thankefull remembrance; this day, wherein we are all met together, in a moſt happy and bleſſed peace; this day doth plainly witneſſe, that he had the deliuerance, wee feele the comfort; the Church hath an endleſſe bleſſing, and GOD hath his

Gowry.

everlasting praises. O behold what it is to be knit unto God. For whom he doth love, who is able to wrong them? whom he hath *chosen*, how can they be reiected? whom he doth *call*, how shall they bee shut out? whom hee doth *iustifie*, who dare accuse them? whom God will *glorifie*, how can they be forsaken? Seeing my soule is linked to that Chain, which can never be unlooſed, my soule grounded upon that foundation which can never be shaken, what shall make us to despaire? nay, what is it shall make us to waver, or doubt of the singular love of God, which hee beareth towards us, in his sonne Christ Iesus? What shall separate us from the hope of immortality, in the life to come? shall the wearisomenesse of this troublesome life? shall the discontentmẽts of this transitory world? shall a little sicknesse, shaking this brittle house of clay? No, all the afflictions of this life, which are but for a momẽt, they are not to be accounted worthy that exceeding, surpassing, eternall weight of glory. For God hath *chosen* us before the world, he hath *called* us out of the world,

world, he hath *iuſtified* us in the world, and hee will *glorifie* us in the world to come. God hath *Choſen* us not being: hee hath *Called* us being enemies: hee hath *Iuſtified* us being ſinners; and hee will *Glorifie* us being mortall wretches. Therefore we may chearefully ſing with *David*; *Miſericordia Domini, ab æterno in æternum*; The mercy of the Lord is from everlaſting to everlaſting: from everlaſting *Predeſtination*, to everlaſting *Glory*, the one having no beginning, the other no ending.

This bleſſed fruition of Glory and Immortality, that we may feele the comfort of it in our hearts and conſciences now in this life, and hereafter enioy it in the life to come, the Lord grant, even for his bleſſed Sonne Chriſt Ieſus ſake; to whom with the Father, and the holy Ghoſt, three Perſons, and one ever-living God, be aſcribed all power, glory, praiſe and thankſgiving, for euer and ever.

Amen.

FINIS.

THE SECOND SERMON.

The Fearefull point of HARDENING.

EXOD. 10. 20.

And the Lord hardened Pharaohs *heart, and he did not let the Children of Israel goe.*

Ier. 17. 9. THe heart of man is deceitfull and wicked above all things, who can know it? Although the heart of man be so little, that it will scarce serve a Kite for a baite, yet there are not more windings, nor more turnings in a Maze or in a Labyrinth, the are in the heart of man. The Heathen were so forward in acknowledging a di-

vine

nine power, that rather then they would be without a God, they gaue diuine honour to any kinde of creature. The Assyrians worshipped Idols, the Persians Starres, the Egyptians Plants, and all manner of Beasts; the Grecians their owne conceits; and the Romanes made their Citie a shop for all kinde of gods.

So many were the windings, and so infinite the turnings of the Heathen touching diuine worship, that *Varro* obserued in the world three thousand gods. Augustin. de Ciuit. Dei

The dissolute and cunning Atheist he hath a fetch by himselfe alone, and lets loose the reyns, and followes the streame of his sensuall affections, because he conceiues in his heart, and cleane contrary to the heathen, saith, *There is no God at all.* Psal. 14. 1 There is a third kinde, who though in shew they outwardly acknowledge God, yet they againe have another winding, secretly to themselves, they plod on, swallowing any sinne: for why? *The Lord will neither do good nor euill:* Zeph. 1. 12. Because there is no present punishment for every sinne, *Tush, all is well, no harme shal happen unto us; for God careth not for* Psal. 10. 13.

any thing. Laſtly, in theſe our daies, there is a fourth ſort, who haue a more ſtrange turning then all the former. For, many hauing a generall notion of Gods omnipotencie, hearing and reading ſometimes of Gods Election and Reprobation, (wherof they vnderſtand no ground nor conceiue aright) they will preſume to commit any ſinne; for (ſay they) *All is in God, no man can reſiſt his power, if he hath choſen me to life, I am ſure for one, if otherwiſe* (as he did with *Pharaoh*) hee hath appointed mee a *veſſell of his wrath*, it is not poſſible to be auoided.

Such are the windings, and theſe are the turnings in the hearts and ſecret thoughts of men, either euery creature a God, or elſe no God: either a God that regardeth not ſinne, or elſe a God that cauſeth vs to ſinne. *Theſe turnings and deuices in the ſight of the Lord, are eſteemed as clay before the Potter.* Eſay 29 15

To conuince the palpable errours of the three former, I hold it not conuenient. For to thinke there is any one here preſent, who doth acknowledge no God at all, or ſuch a God as regardeth not the actions

actions of men, I hold it wrong to this holy Assembly, and I hope better things of this Christian audience.

But to meete with this latter sort, who hauing all good meanes of their saluation, doe inwardly fall away from God, and yet in their wilfull ignorance would shift off, and shoue the cause of their condemnation upon God: For such chiefly, haue I undertaken the exposition of this Scripture; in opening whereof, I will touch these fiue points:

1 *That there is an Hardening.*
2 *That God Hardeneth not.*
3 *How men become Hardened.*
4 *Most wofull to be Hardened.*
5 *The Meanes to auoid it.*

There is an Hardening.

CONcerning the first point. There are in the Scriptures two Greeke Verbes, which are commonly used for this *Hardening*. The first is, σκληρυνω, which doth properly signifie, to dry up and wither, used often in the 3. to the *Hebrewes*,

Hebrewes, 8. 13.15. verſes, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, *Harden not your hearts.* The other Verbe is πωόω, which ſignifieth to obdurate or make hard, *Epheſ.* 1. 18. διὰ τὴν πώρωσιν καρδίας αὐτῶν; *They became ſtrangers from the life of GOD, through the hardneſſe of their hearts.* Having thus recourſe unto the Greeke Tongue, we ſhall ſee, that in the heart of man firſt there is a drying up, and a certain withering. For in natural things, and alſo in the ſoule, as there is a watering which is good and comfortable, ſo is there a drying up and withering, which is dangerous and hurtfull. In the earth there is a watering, for the Hils are the teates, and the Springs the milke to moyſten, and to water the valleyes, *Pſal.* 104.10. *He ſendeth the Springs into the Riuers, which run amongſt the hils.* In the earth there is a drineſſe, for (ſaith *Ioel*) *The people mourne for want of moyſture, the riuers of waters are dried up, and the trees of the field are withered.* In the body there is a watering, for the *Liver* is the Spring of the bloud that runneth into every veyne, and therefore *Salomon* calleth

Ioel 1.20.

calleth the *Liver*, *The Golden Well* In the body there is a withering, for *David* complaineth in the *Psal.* 22. 15. *My moysture is like the drought in Summer, and my bones are dried up like a potsheard.* As in the earth & body of a man, so likewise in the soule there is a watering and a withering. In the 4. of Saint *Iohn*, and 14. verse, there is mention of a *Well of living waters for the soule*: The preaching of grace in Christ is called *the watering of Apollo.* The Prophet *Esay* saith, *With ioy ye shall draw waters out of the Wells of salvation.* Contrariwise, where this grace doth not water, there is withering: *Si spiritus irrigatio defuerit, omnis plantatio exarescit*: Every planting that hath not the watering of Gods Spirit, it withereth and dryes away. Therfore saith the Psalmist, *The godly, they are like the tree planted by the rivers side*; there is watering: *but the ungodly are as a Garden that hath no water, and as the Oaken leafe that fadeth*: there is withering.

Eccles. 12. 7.

1 Cor. 3. 6.

Greg. Mag.

Psal. 1. 3.

Esay 1. 30.

The other Greek Verb is, πωόω, which signifies to *Harden*. There is *Physica & ethica vicissitudines*: there is a naturall and

and ſpirituall Philoſophy. In the naturall courſe of things, there is a congealing and an hardening, as of the Ice and Froſt, which *Iob* very fitly calleth *the bands of Orion*; becauſe by the cold Eaſt and North windes, the water becomes as a ſtone, and the clods are bound together. Contrary to this *Hardning*, there is a melting; *He ſendeth out his Word and melteth them.* As, when the Froſt doth give, and the ſhowers fall: which *Iob* cals in the ſame place, *the ſweet influence of Pleiades.* Both in the Nature and in the ſoule alſo, there is a *reſolving* and an *hardening*: *Deut.* 32. 2. the word is called *Dew*, & there is a thaw, or ſpirituall melting, when the heavenly dew doth cauſe the ſoule to give and reſolve into teares of Repentance: ſo in the 2. of the *Kings*, 22. 19. *Ioſias heart did melt when he heard the Law read.* When King *David* had committed Murther and Adultery, very grievous ſins, he neuer bethought himſelfe of the matter, but beganne to congeale, and to bee hardened in his ſinne; but as ſoone as the Prophet *Nathan* had awaked him, and his heart (like *Gedeons* Fleece)

Iob 38. 10. 31.

Pſal. 147. 18.

Fleece) had drunk up the heavenly dew, then preſently *David* began to relent, his ſoule melted with ſorrow, and as appeareth in the 51. *Pſalme*, he reſolved into teares of Repentance. *Hezekias*, when God had given unto him a ſodaine and triumphant victory over the Hoaſt of *Zenacherib*, preſently after in the pride of his heart he forgat God, and began to congeale in ſinne; but as ſoone as the word of the Lord came unto him by the Prophet *Eſay*, then preſently his heart melted, the bloud of his ſoule flowed forth in his repentant teares: as appeareth in the 38. of *Eſay*: *He turned his face unto the wall, and wept bitterly*: Eſay 38. 3.

Now, as there is a *melting*, ſo alſo there is an *hardening* in the ſoule: and that is, when the cuſtome of ſinne hath beaten ſuch an hard track, and ſo trampled the ſoule, that the word of God, (the ſeede of life) cannot enter. This is expreſſed in the 13. of Saint *Matthew*, by the Parable of the ſeed that fell by the high-way ſide, where there was ſuch an hard way, ſuch a beaten path, made by the common entrance of ſinne, that the ſeed

seed could take no root, but the diuell comes like a *Harpye*, and deuoureth it before it can enter. For example hereof we will take *Cain* and King *Pharaoh*, whom my Text concerneth: *Cain* hauing slaine his brother *Abel*, and committed horrible murther, the word of the Lord came unto him, saying, *Where is thy brother Abel?* Did *Cains* heart relent? did hee confesse and say, *I haue sinned?* or did he resolve into teares with *David?* No such matter; but first he answered with a foule word, *I cannot tell where he is:* then he despised the Lord to his face, as if he should say, You may go looke him, *am I my Brothers keeper?* Marke but this answer of *Cain*, and his carriage therein, and you need no other example of an heart that is *hardened:* neither affection in kindred could touch him, nor shame of the world checke him, nor the bloud of his slaine brother moue him, nor the glorious presence of the Lord astonish him, nor the guilt of his owne thoughts raise him, nor (at last) the quickening word of God, which is powerfull to raise the very dead: none of these could

any

any whit revive him. *Triplex circa præcordia ferrum*, as *Iob* saith of *Leviathan*, *his heart was harder then the nether Milstone*: Horat. Tob 41.15

Pharaoh, when the word of God came unto him by *Moses* and *Aaron*, hee was so farre from yeelding, that he seemed presently as though he would have fought with God: *Who is the Lord? I know no Lord, neither wil I let Israel goe.* And whereas the word, and Miracles ioyned with that word, were sufficient to conuince any liuing, *Pharaohs* heart was so stony, that though by a strange miracle, all the water in the Land were become bloud, and did sauour most unwholesomely, yet it is said, *Pharaoh went home, and all this could not enter into his heart*, it could not pierce him. When the Prophet cryed to the Altar of *Ieroboam*, *O Altar, Altar*, heare the word of the Lord: *the Altar heard and claue asunder.* But the word of God, which in *Ier.* 23. 29. is called an *hammer*, because it bruiseth the stony hearts of men, this *hammer* with ten miracles, gaue ten mighty stroakes at *Pharaohs* heart, and yet Pharaoh, Exod. 7. 23 1 King. 13.

yet it could never bruiſe it.

Thus we may plainely ſee, there is a watering by Grace, and a melting by Gods word, as appeareth by *David* and *Hezekiah*, who reſolved into teares. Againe, through want of grace, there is a withering, and by cuſtome of ſin there is an hardening, as in *Cain* and *Pharaoh*, whoſe heart the word of God could not pierce, but the more they were beaten on, the more hard and flinty they became.

God hardeneth not.

IT remaineth in the ſecond point to diſcuſſe, whether this *Hardening* be of God. In opening whereof it is very ſtrange to heare how untruely, how uncharitably wee are charged by our Adverſaries, not onely *Campian* and *Bellarmine*, but eſpecially in certaine Articles or Forcible Reaſons lately publiſhed, wherein it is directly ſet downe, that the Article. 5. Proteſtants doe make God *the Author and onely cauſe of ſinne*, that they deride Gods

Gods *permiſsion*; and plainely affirme, *God is worſe then the diuell, and ſo are bound in conſcience neuer to aske God forgiueneſſe for their ſinnes.* Oh fearefull blaſphemy, and words vnſeemely Chriſtian eares! where is modeſtie? where is truth and Chriſtian piety? Is this our doctrine? do we thus teach? No verily: both in word and writing we acknowledge the Lord our God to bee full of compaſſion and loue, the bowels of his mercy ſweet and amiable; he would not the death of any: he is gracious and kinde, and gentle, and ready to forgiue, and (to the death) we affirme, more then moſt holy, pure, and iuſt are all his works and wayes: therefore the Lord be Iudge betweene them and vs, and lay not this ſin vnto their charge.

Touching this doctrine, how ſinne firſt came to be, how it came in, where it firſt tooke beginning; and that God is not the Author of it, I haue ſhewed heretofore in handling the *Golden Chain*, the meanes of our ſaluation: namely, that the diuell was *primitiuus Peccator*, the firſt offender: for he ſinned from the be- Iohn 6.

ginning: ſo that from him ſinne firſt boiled up, as out of the maine Sea; from Satan when it comes to *Adam*, it ariſeth as out of a Spring; from the Spring it is reſerved in nature, as in a conduit; from nature conveyed to concupiſcence, (as by a pipe) and from thence doth flow all the miſchiefe and wickednesſe that is in the life of man. Well then, if ſinne do proceed from the ſuggeſtion of Satan, working through our owne concupiſcence; and ſo God wholly freed from all imputation of evill: why is it ſo often ſaid in the Scripture, *Deut.* 2.30. *And the Lord hardened the heart of Sehon king of Heſhbon, and made him obſtinate:* *Ioſh.* 11.20. *It came of the Lord to harden their hearts:* and here often in the book of *Exodus*, *And the Lord hardened the heart of Pharaoh?*

To make this plaine: it is a point well known to the learned, that by this ſpeech (where it is ſaid) *God hardened*; the Hebrew Dialect doth ſignifie a permiſſion, and not an action. Verbes that ſignifie to do, they often expreſſe a ſuffering, and not a doing, *Deſtruit cum deſerit*, God

Flaccus Illiricus. P. Lomb. l. 1. Diſt. 41.

it

is then ſaid to *harden*, when he doth forſake. *Impios cum non retrahit à malo culpæ, dicitur dimittere.* As the enduing with grace is the effect of Gods election, ſo the with-holding of his grace is the effect of Reprobation. *Dei includere eſt clauſis non aperire*, ſaith S. *Gregory* upon the 12. of *Iob*, and 14. verſe. Every action hath his quality from the root of the affection, and from the intention of the author: *Deus autem (quoad peccatum) non habet poſitivè velle, ſed tantum privativè:* Touching ſinne, God hath no poſitive will, but onely in regard of former ſinnes, a privation of his grace. To be ſhort, God doth *Harden*, as S. *Auguſtine* ſaith, *Non malum obtrudendo, ſed gratiam non concedendo*, Not by cauſing us to commit ſinne, but by not granting unto us his grace. I, but how comes it to paſſe, that we as well as others, are not partakers of Gods grace? why have not we alſo his good Spirit to direct and guide us? S. *Auguſtine* makes it plaine againe: *Non ideo non habet homo gratiam, quia Deus non dat, ſed quia homo non accipit.* Men become *hardened*, and

Tho. Aquin. 1. 1. q 23 art. 3

Auguſt.

Auguſt.

want the Spirit of Grace: why? not becauſe God doth not offer it vnto them, but becauſe they receiue it not when it is offered. For example, one of vs being ſicke and like to die, the Phyſitian knowing our caſe, he takes with him ſome preſeruatiue to comfort vs, and comes to the doore and knocks; if we will not, or be not able to let him in, we periſh and die, and the cauſe is not in the Phyſitian, but in our ſelues that lets him not in,

Plato de leg. 10. Ἀμάρτημα νόσημα: Sinne is a diſeaſe, whereof we are all ſicke; for wee haue all ſinned: *Rom.* 6. 12. Chriſt, he is the Phyſician of our ſoules.

Auguſt. in Mat. 9. 12. *Venit de Cælo magnus Medicus, quia per totum vbiq; iacebat ægrotus:* Chriſt the great Phyſician came downe from Heauen, becauſe all mankind was generally infected. He comes to the doore of our hearts, and there he knocks. *Reu.* 3. 20. *Behold, I ſtand at the doore and knock.* He bringeth with him

Ioh. 6. 35. ἄρτον τῆς ζωῆς, *the bread of life*, his eternall Word, to comfort vs, if we let him in, if we open the doore of our hearts, he

Luke 10. will come in and ſup with vs, as he did with *Mary*, and forgiue vs all our ſinnes;

but

but if we will not, or through long contagion of our ſinne be not able to let Chriſt in, we die in our ſinnes, and the cauſe is euident, not becauſe Chriſt doth not offer grace and comfort vnto us, but becauſe we receiue it not when it is offered. *Merito perit ægrotus qui non Medicum vocat, ſed vltro venientem reſpuit*: worthyly doth that ſick Patient periſh, who will neuer ſend for the Phiſician himſelfe, nor accept of his helpe when it is offered. Muſculus in Mat.

More plainely thus: In the 14. of Saint *Matthew*, our Sauiour walking on the Sea, he bade Saint *Peter* come vnto him, who walking on the water ſeeing a ſtorme and tempeſt ariſe, his heart failed and he beganne to ſink: vpon his cry vnto our Sauiour, he preſently ſtretched forth his hand, tooke him into the Ship, and ſaued him. This world (we know by daily experience) it is a Sea of trouble and miſery: our Sauiour (as hee did to S. *Peter*) ſo moſt louingly he willeth euery one of vs to come vnto him: as wee walke, ſtormes and tempeſts do ariſe, through frailty of our fleſh, and the

weakeneſſe of our faith, we beginne to ſinke, our Saviour he ſtretcheth forth his hand, hee giveth us ὄχυρον ὀχύρον, his Word, his Sacraments, the good motions of his Spirit to ſave us from ſinking, and to keep us in the ſhip of his Church: if we refuſe theſe meanes, we periſh, wee ſinke in our ſinnes: why? not becauſe Christ doth not moſt kindely put forth his hand unto us, but becauſe in want and diſtreſſe we lay not hold upon him.

Ioh. 3. 19. *This is condemnatiõ, that light is come into the world, men refuſe it, & love darkneſſe more thẽ light.* Our bleſſed Saviour with great loving kindeneſſe he doth invite all men to his *great Supper*, if we make excuſes, or wilfully refuſe to come, he may

Luk. 14. 24. iuſtly pronounce, *None of thoſe that were bidden ſhall ever taſte of my Supper.*

Therefore let not men deceive themſelves, and complaine as though God did harden their hearts, and deny them grace and mercy; for as *Ionah* ſaith in his

Ionah 2. 8. ſecond Chapter and 8 verſ. *They forſake their owne mercy. Deus prior in amore*, God never hateth untill he be firſt hated;

Ambroſe. and ſo I conclude with S. *Ambroſe, Nemo*

mo tibi Christū poteſt auferre, niſi te illi auferas. No man can ſeperate Chriſt from thee, except firſt thou doſt ſeperate thy ſelfe from him. *Nemo eum amittit, niſi qui dimittit* Aug. confeſſ.

This is plainely to bee obſerved in *Pharaoh*, had he (being lōg before peaceably ſetled in a rich and mighty Kingdome) made right uſe of the bleſſings of God; had he at the firſt, or oftentimes after, yeelded to the word of the Lord, he had never come to the ſtate of *Hardening*, nor left himſelfe ſuch a fearefull ſpectacle of Gods wrath for ever. But *Pharaoh* feeling wealth and revenue comming ſo faſt and abundantly, that he builded new Cities (*Pithom* and *Ramaſes*) to lay up his treaſures, his heart was ſo bent and ſet upon covetouſneſſe (ſuch multitudes of people moyling and labouring in ſundry works for his profit) that in no caſe hee could indure to heare of their departure. Firſt, hee ſaid flatly they ſhould not goe: Secondly, he ſought to ſhift off the matter, affirming the Miracles not to be done by Gods hand, but by inchantment: Thirdly, he yeelded they ſhould offer ſacrifice, but Exod. 1. 11. Exod. 5. 2. Chap. 7. 11

onely in their owne Land: Fourthly, he was content they should go sacrifice out of his Land, (but still he would condition with God) *None but the men should go*: Fifthly, the men should goe, the women goe, the children goe, but their sheep and Oxen (wherein their wealth stood) should not go.

v. 8 15.

10.11

10.24

Thus *Pharaoh* (through a wretched and gripple minde) neuer left winding and turning, dallying, and presuming of the Lords mercy and patience, till adding one sinne vnto another, his heart became *hardned*: Nay, notwithstanding so many Miracles, and that before he confessed the Lord to be God, *he and his people sinfull*, and earnestly desired *Moses* to pray for him, yet contrary to his owne thoughts, and against his owne knowledge, when he saw the people of Israel were gone, he flies to strength of warre, he cals his Captaines, he musters his people, he gathers his Chariots, he pursues with all might and maine, till at last both he and his (ouerwhelmed in the sea) receiued the fearfuland finall iudgement of wilfull disobedience. Now then,

Obserue here how fearefull a thing it is wilfully to sin against our owne consciences.

then, let all the earth know the goodneſſe of the Lord, and wiſely obſerue his loue vnto mankinde for euer. It is true, *Pharaohs* heart was *Hardened*, and he with his Nobles, vtterly overthrown. But before his ouerthrow all meanes poſſible that could be, were vſed to win *Pharaoh*. Bleſſing vpon bleſsing before receiued; puniſhment vpon puniſhment after inflicted: *Moſes* ſtill and againe prayed for him; *Aaron* euer and anon perſwaded him; the plagues to aſtoniſh him where ſodaine and exceeding wonderfull; the deliuerance to win him, was preſent and more miraculous; the Inchanters confeſſed, people cried out, his ſeruants were offended, Egipt was almoſt quite deſtroyed, the Land of Goſhen was ſtil vntouched, God againe, and gaine, and ſtill againe was entreated, and yet *Pharaoh* remained obſtinate. Shal we then ſay that God *hardned Pharaohs* heart? Be it farre from vs: for it is directly ſet downe in the 9. chapter, verſ. 34. *And when Pharaoh ſaw the haile and thunder were gone, he ſinned again, and hardned his heart*: And againe, chap. 8. verſ.

8. verſe. 15. *When Pharaoh ſaw that he had reſt, he hardned his owne heart.*

Oh, I would to God it were onely *Pharaohs* caſe, and that wee alſo being Chriſtians, did not abuſe the long forbearance and much louing kindneſſe of our God. For, now the feare of the ſtorme is ouer, euen one yeere or two; now that our louing God through his vnſpeakeable mercy hãth ſo ſweetly ſet all in order, that all Nations round about vs ſtand mazed; now that hee hath ſetled amongſt vs a moſt happy and religious peace; now that he hath giuien honour, plenty, and reſt throughout all the Land; ſtill, ſtill, we dally and trifle with the Lord, according to our priuate humours, and ſecret Sects: we will not profeſſe the Goſpell, except we firſt condition (as *Pharaoh* did) both with our God and King: with humble hearts wee do not ſubmit our ſelues peaceably to ſerue the Lord: For this bleſſed *Cataſtrophe*, our ſoules flame not with thankfull loue, neither (as they ought) breake forth into euerlaſtiug prayſes: Nay, whereas the word of God came ten times to *Pharaoh*, willing

Behold our vnthankfulnes to God, enioying ſo religious and peaceable a Prince.

willing him to let the people of Iſrael go and ſerve the Lord, the ſame word comes an hundred times tenne to our hearts, crying and beating upon us to haue us let go our contentious, our carnall and perverſe affections, and yet we never relent at the ſame. *A mans heart will tell him more then ſeuen Watch-men upon a tower.* We know, we know (every one in his owne boſome) the ſinnes which we ſecretly foſter, and will not let goe. But as Saint *Paul* exhorteth the Iewes, *Heb.* 3. 12. ſo I adviſe you in the name of God, *Take heed, take heed, leſt in any of you there be found a falſe and an euill heart to depart from the liuing God.* For aſſuredly, it is a feareſull and bitter thing to carry ever a ſelfe-will'd and perverſe minde, to reſpect meerely the applauſe of men, and fading pleaſures of this life, ſo inwardly falling away from God, and loſing the bleſſed comfort of our ſalvation. O Saviour ſweet, and ſecret hope, turne us that we may be turned, bow our hearts, and the hearts of our ſeede unto thee, that wee may feare thy iudgements, acknowledge thy

Eccluſ. 37. 14.

good-

goodneſſe, and ſtand faſt in thy loue for euer.

How men become Hardened.

THE third point is to ſhew *how men become hardned*: in opening whereof we are to underſtand, that there are three ſorts of *Hardnings*: *Naturalis*, *voluntaria*, *judicialis*. The firſt is by *Nature*, the ſecond by *Habite* & *Cuſtome*, the third by the *iuſt iudgement of God*. The firſt is the forgetfulnes or dulnes in a naturall man, when he ouer-ſhootes himſelfe, for want of wiſe obſeruation and remembrance.

Marke 6.

In the ſixt of *Marke*, our Sauiour Chriſt fed fiue thouſand men with fiue loaues and two fiſhes, a Miracle ſufficient to proue vnto his Diſciples, that he was the Soone of God. Yet preſently after, when he came walking on the ſea, and cauſed the wind to ceaſe, they ſtood amazde, and did not acknowledge his Diuinitie; for (ſaith the Scripture) in the 52. verſe, They conſidered not the miracle of the loaues, becauſe *their hearts*

Gods children may be blinded in minde, and hardened in heart for a time.

were

were hardned: that is, through naturall imperfection they had forgot it.

Secondly, there is an *hardening* by *habite*, when (through a careleſſe ſecurity) men do continue in ſinne, and take ſuch a cuſtome, as they can hardly leaue. So *Simon Magus*, his heart by cuſtome was ſo long bent, and ſet upon couetouſneſſe, that being conuerſant amongſt the Apoſtles, and daily imployed in moſt diuine and holy actions; yet euen then, his mind and thought ſtill ran vpon money, vpon gaine. This is *habitualis obduratio*, an *hardening* which growes by continuance in ſinne. He that is in this caſe, it ſtands him upon to gather up his ſpirits, and ſtrongly to reſiſt ſinne, to ſequeſter himſelfe oft times vnto deuout and priuate meditations, to ioy in hearing the Word, with reuerence to receiue the bleſſed Sacraments, eſpecially to be feruent in prayer, for ſo Saint *Peter* willed *Simon Magus, Repent, and pray that (if it be poſſible) the thoughts of thy heart may be forgiuen thee.* Act. 8. 22.

The third and laſt is, *Iudicialis obduratio*; *An hardening, which proceeds from the*

, *the iuſt iudgement of God. Cum peccatum ſit pœna peccati*; When ſinne becomes a puniſhment to him that committeth it, as S. *Paul* ſaith, ἀντιμισθία τῆς πλάνης, a re-
Rom. 1. 27. compence of former errours; when the thought is ſo poyſoned, the minde and ſoule ſo generally infected, that the Spirit of God is utterly quenched: no light of nature, no private counſell, no publicke exhortation out of the Word, no inward motions of Gods Spirit can prevaile, but he goeth on ſo long, and is ſo farre ſpent, that being paſt all feare to offend, careleſly he maketh no ſcruple of any ſinne whatſoever, till at length finding in himſelfe, no hope of recovery, either God ſtrikes him apparantly with his iudgement, as he did *Pharaoh*; or elſe by his death he paſſeth ſilent to the grave without repentance, as *Dives*; or in this life (as *Iudas* did) doth plunge himſelfe in the gulfe of deſperation. This is that *hardening*, which is here meant of *Pharaoh*.

This *hardening* is not all on a ſudden;
Calvin. *Non ruimus primo impetu, ut Deo reluctemur:* No man is hardened at the firſt.

Nemo

Nemo fit repentè miſer. Heb. 3. 13. *Take heed leſt any of you be hardened through the deceitfulneſſe of ſinne.* The deceitfulneſſe of ſinne, it creepeth like a Kanker-worme, it gathers, it ſteals upon us; and ſo under the fore-knowledge of God, men come unto *hardening* by degrees *Naturalis eſt ordo, ut ab imperfecto, ad perfectum quis moveatur:* it is a naturall courſe even in evill (ſaith the Schooleman) by degrees to come unto perfection. As they that dwel in Gods houſe, will bring forth more fruit, and then appeare before the God of Gods in perfect beauty: ſo, on the contrary, the wicked are not *hardened* all at once; but as they offend more and more, ſo by little and little they grow to the height of ſinne, and as the Pſalmiſt ſaith, *They do fall from one miſchiefe to another.*

Tho. Aquin.

Pſal. 84.7.

Iudas was firſt a cunning *Diſſembler*; ſecondly, hee became a ſecret *Thiefe*; thirdly, he grew to be an impudent *liar*; fourthly, he proved a bold *Traitor*; laſtly, a deſperate *Reprobate.*

Mat. 26.2. Ioh. 12.5. Matth 26. 25.48. Mat. 25.5.

The diſeaſes of the body, they do not grow at one, and the ſelfe ſame time, they

they do firſt appeare but by riot, and diſtemperance uſed long before: ſo the ſoule infected with vncleane thoughts, and in youth accuſtomed to euill actions, at length commeth to the vncurable diſeaſe of *hardening*. Saint *Auguſtine* in the 8. of his *Confeſſ.* doth open this point very plainely.

Aug. Confeſſ. 8.

Firſt, the diuell by concupiſcence ſuggeſteth euill thoughts; euill thoughts egge on delight; delight touleth on conſent; conſent engendereth action; action bringeth forth cuſtome; cuſtom groweth to neceſsitie; and neceſsitie in ſinning is the fore-runner of death. For example: firſt, the diuell ſuggeſteth euill thoughts, ſo he did vnto *Eue*, he wound her in by tainting her thought, by telling her ſhee ſhould haue *all knowledge, and be as God*: this euill thought egged on delight, for as appeareth in the ſixt verſe, the Apple grew pleaſant in her eyes: this delight touled on conſent, for then ſhee tooke of the fruit; laſtly, of conſent came the action, for ſhe did eate, and gaue it to her husband.

Now when the action of ſinne is committed,

mitted, there doth not presently follow *hardening*: for if the heart do melt and thaw, if the soule doe give and resolve into teares of repentance for the same, then there is no *hardening*. But if from one action committed, wee come unto another, and so to the custome and continuance in sin, then are we snared with the cords of our owne iniquity, and fettered with this chaine, against the generall day of Gods judgement. To make this plaine, I will shew you by seven degrees, as it were by seven stayres, how men do descend into this pit of *Hardening*.

The first step is *importabile*: Sinne at the first, it is importable, it seemes untollerable to bee borne. One that hath beene religiously brought up, hath been accustomed to a milde and honest conversation, and hath beene fearefull to offend; at length, if through bad company, through his owne weakenesse, and the allurements of Sathan, he falleth into any foule sinne; at the first it is importable, it doth strike such an horrour into him, that hee is in a wofull taking,

Importabile.

and grievously tormented. This we may see in *David*, who having alwaies a tender conscience, loath to offend, yet after overtaken by committing murther and adultery: as soone as he saw what he had done, he was mightily troubled whersoever he became, his offence so stucke in his thought, that in 51. *Psal.* 3. he cryeth out, *My sinne is ever before me*, that is, is continually in my sight.

2 *Grave.* The second staire is *Grave, heavy:* for Sinne being committed twice or thrice, it is not as it was at the first, importable, but it is heavy. He sorrowes and is grieved, but hee is nothing so troubled in minde, nor afflicted in conscience as he was before.

3 *Leve.* The third staire is *Leve, light:* For he hath used himselfe more often to sinne; that which at the first was importable, and afterwards heavy, at length becommeth light. This appeareth by the unchaste woman spoken of in the *Proverbs*, who having had some practise in sinne, shee maketh no more matter of it, but lightly passeth it ouer with *wiping her mouth*, and saith, *she hath not sinned.* Pro. 30. 20.

The

The fourth ſtaire is, *Inſenſible; paſt feeling:* for after that ſinne be made light of, and that there bee no remorſe nor griefe for ſinne, then they grow paſt feeling: ſuch were the Iſraelites, of whom the Prophet *Ieremy* ſpeaketh in his fift chapter & third verſe, *Thou haſt ſmitten them, but they have not ſorrowed, for they have made their faces harder then a ſtone*, that is, they haue ſinned ſo long, that now they are paſt feeling. 4 *Inſenſibile.*

The fift ſtaire is *Delectabile:* when men take pleaſure in ſinne (as *Salomon* ſaith) *They reioyce in doing evill, and delight in wickednesse.* Hereof *S. Auguſtine* ſaith, *Tum eſt conſummata infœlicitas, ubi turpia non ſolum committuntur, ſed etiam delectant:* Then is the eſtate of condemnation certaine, when foule ſinnes are not onely committed, but are delightfull alſo. 5 *Delectabile.* Pro. 2. 14.

The ſixt ſtaire is, *Deſiderabile:* when (through delight) men grow to ſuch a cuſtome, that they inwardly deſire to ſinne, ſo that as Saint *Gregory* ſaid: *Si nunquam moreretur, nunquam velle peccare deſineret:* ſuch a man, if hee ſhould 6 *Deſiderabile*

never die, he would never ceaſe to ſinne, for though he did not commit it in action, yet ſtill he would deſire it in thought.

7 Defenſibile. The ſeventh ſtaire is *Defenſibile: When he hath gotten a forehead of Braſſe*: *Eſay* 48.4. (as the Pſalmiſt ſaith) when the Tyrant doth boaſt that he can doe miſchiefe, *When he ſits in the ſeat of the ſcorner*, when he doth not onely by habite deſire to ſinne, and delight in it, but now he will take upon him to defend it. *Peccatũ porta mortis, defenſio eſt limen inferni:* Sinne is the high-way to death, but the defence of ſinne is the very next ſtep into hell: at this point were the *Iewes*, who being reproved for Idolatry, the Scripture ſaith; they ſaid deſperately, *We have loued ſtrange Gods, and them wil we follow*. Again, *they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, and made their hearts as an Adamant ſtone. Impius cum venerit in profundum, contemnit*: A diſſolute liver once growne to the height of ſinne, becomes deſperate.

Pſal 1.1. Origen. Ier. 2 25. Zach. 7. 11 Pro. 18. 3.

Thus ſinne, firſt, it is *importable*, ſecondly, *heavy*; thirdly, it becomes *light*; fourthly,

fourthly, *past feeling*; fiftly, *delightfull*; sixtly, *desired*; and lastly, *defended*. Here is *descensus averni*: these be the staires that leade to the chambers of death, and the steps whereby the reprobate doth descend unto finall destruction. Indeed at the first when sinne is *importable*, and that wee are wonderfully grieved for committing of it, there is great hope of recovery, and hee that so feeling the wound of sinne, doth there stay the course of it, it is an excellent signe of salvation: *Initium salutis, notitia peccati*, the first step of repentance is the first finding out and acknowledgement of sinne. In the second of the *Acts*, when they saw and knew their sin, they cryed out, *Men and brethren, what shall we doe to be saved?* This horror, this troubled minde, it made them seeke for comfort, and so brought them to repentance.

Secondly, when sinne is a burthen unto our soules, so that we would faine bee eased of it, there is yet good hope: wee may see it by *David* in the 38. *Psal.* 4. *vers. Mine iniquities are gone over mine head, and are as a burthen too heavy for me to*

beare: the weight of this burthen made *David* in the 18. verſe following, to *confeſſe his wickednesse, and to be ſorry for his ſinne:* it made him flye unto God for eaſe: *O caſt your burthen upon the Lord, for he will not ſuffer the righteous to fall for ever.*

Thirdly, when men make light of ſinne, ſurely danger is not farre off: *for a three-fold cord is not eaſily broken, and the third letting blood in the ſame veyne is exceeding dangerous:* but yet ſtill there is ſome hope, for though in the hot chaſe of our blinde and youthfull deſires, though then for a time wee account it a light matter to commit this or that ſin, yet God may touch our hearts, Chriſt may look back upon us, as he did on S. *Peter*, who denied him thrice; his word may ſo ſtrike us, that we may come to know our ſelues, to ſee in what caſe we are, to bewaile our infirmity, and ſo turne unto God by prayer and repentance: *All theſe things* (as *Iob* ſaith) *will God work twice or thrice with a man.* But if wee come to *(inſenſibile)* the fourth ſtaire, ſo that we grow *paſt feeling*, wee

Iob 33.29.

ſinne

ſinne daily and haue no ſenſe of it, if there be no remorſe, no griefe, nor diſlike of ſinne; woe be unto us, *Amos* 2. 6. *For three tranſgreſſions, and for foure I will not turne to Iſrael* (ſaith the Lord.) Without the infinite and extraordinary mercy of God we are the ſons of wrath, and then followeth this deadly wound of *hardening*. It is a principle in phyſick, *Graviſſimè is agrotat, qui ſe non ſentit ægrotare*: If a man be ſicke, & know it not, out of queſtion, he is very dangerouſly and deadly ſicke; he that findes in himſelfe no want of any thing (as the Church of Laodicea) οὐδενὸς χρείαν ἔχω. *I ſtand not in need of any thing*; This deadneſſe, this unfeeling numneſſe, it is a plaine fore-teller of death: for example, if a man haue taken a grieuous wound in his body, if it ake, if it pricke and ſhoote, if it paine him, either it is healing, or elſe there is hope to heale it: but (as S. *Auguſtine* ſaith) *Quod non dolet, non pro ſano, ſed pro mortuo computandum*, if the wound bee ſuch, that it neuer cauſeth griefe, if it neuer ake nor ſmart, undoubtedly it is dead fleſh, of neceſ-

O beware and ſin no more.

Rev. 3. 17.

Auguſt.

ſitie it muſt be cut off.

To commit actuall and preſumptuous ſins, when a mans owne knowledge and Gods ſpirit crieth in him to the contrary, theſe are wounds and grievous wounds unto the ſoule: and whoſoever hath gone on ſo far, that he doth delight in theſe ſinnes ſo often, ſo long, that his minde is never troubled, his thoughts never checked, his ſoule never grieved, ſurely ſuch a one (being utterly *poſt ſenſe*) is very neere to this fearefull eſtate of *hardening*.

Thus have I ſhewed how, and after what ſort men become *hardened*; not of my ſelfe, but as Saint *Auguſtine* ſaith: *Ligavit ſenem non ferro alieno, ſed ſua ferrea voluntate: velle meum tenebat inimicus, & inde mihi funes fecerat, & conſuetudini dum non reſiſtitur, facta eſt neceſſitas.* A man becomes *hardened*, hee is fettered, not by any other Chaine, but by the cords of his owne ſinne, the divell by deceit gets power over the will, and ſo doth ſnare us, and becauſe in the beginning we did not reſiſt cuſtome, at length it groweth to neceſſity. This is

the

the very same in effect set down by Saint *Paul* in the 4. Chap. to the *Ephesians*, vers. 18. where this manner of *Hardening* is also expressed: first, ἐσκοτωμένοι, the minde is darkened, they cannot rightly discerne what to do: then διὰ τὴν ἄγνοιαν, they become ignorant: thirdly, comes in, διὰ τὴν πώρωσιν, when the Soule (for want of heavenly deaw) begins to *wither* and *harden*: fourthly, ἀπηλγηκότες, *past feeling*: and lastly, given over to *commit all sinne with greedinesse*.

How wofull to be Hardened.

NOw what a grievous and lamentable estate it is to be *hardened*, let it please you with patience to observe a while, and you shall briefly understand.

The comfort of a mans life in this world, it consisteth in the enjoying either of temporall or spirituall blessings. But the strong man having once got possession, when a man is fallen away from grace, and his heart *hardened*, how

feare-

fearefull, how mournefull a caſe it is, it may manifeſtly appeare in this; for that ſuch men they can haue no true ioy of temporall things in this world, nor any true comfort of the ſweet graces in the life to come.

Firſt, concerning ſpirituall bleſſings, there is nothing more cheerefull unto man, then the knowledge of his minde; nothing more excellent in him, then the light of his underſtanding. This knowledge, this light of nature, this underſtanding and iudgement is utterly extinguiſhed. *Suffocatur Naturæ lumen, cum ad huius abyſſi ingreſſum accedimus:* The light of Nature is choked, when they once enter into this gulfe of *hardening*. Calvin.

In man there is a three-fold light. The light of the body, which is the *Eye*; the light of the minde, which is *Reaſon*, and *Faith*, the light of the ſoule: by which we diſcerne things *that are not ſeene*. In the obſtinate, *their bodily Eye is full of Adultery, and they cannot ceaſe to ſinne.* Eph. 1. 18. 1 Cor. 4. 18 2 Pet. 2. 14. *2 Pet. 2. 14.*

The light of *Reaſon*, which is the Law of Nature, is extinguiſhed, *Rom. 1. 28.* Rom. 1. 28.

Laſtly,

Lastly, *Faith*, which is the light of the soule, is wholly blinded: for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises, *Heb.* 4.2. Now if the *Eye*, which is the light of the body; if *Reason*, which is the light of the minde; if *Faith*, which is the light of the soule, be dimmed: if all that light which should be in us, be darkenesse, *Iustissima pœna ut qui sciens rectum non facit, amittat scire quod rectū:* (saith saint *Augustine*) It is a iust punishment, that he, who (knowing) doth not well, at length should lose the knowledge of well doing: so is it with the *hardened*, (as *Iob* saith) *The light of the ungodly shall be darkened, and the wicked shall become blinde, because they have sinned against the Lord.*

Heb. 4. 2.

Aug. de lib. arbit. lib. 3.

Iob 18. 5. Zeph. 1. 17.

The iudgement of the minde being thus peruerted, and Faith, which in all stormes and temptations should guide the sterne, being ouerthrowne, there followes a general shipwrack of conscience. *The word of God* is said to be sharper then a two-edged sword, it pierceth the very sinewes and marrow, *it divideth the*

Heb. 4. 12.

soule

ſoule and ſpirit aſunder: how wonderfull is it in operation! how mighty to convince our thoughts! how powerfull to quicken the ſoule! how comfortable to ſtrengthen our faith! I doubt not but the moſt here, to their endleſſe comfort do effectually know. This Word, this mighty Word, which for piercing operation is reſembled to fire, able to ſoften iron, this Word it cannot mollifie the *hardened*. But as the bright beames of the Sunne doe harden Clay, and ſoften Waxe; and as the ſweet drops of raine doe mollifie earth, and *harden* ſand; ſo the heavenly and eternal Word returneth not in vaine, but (by reaſon of different diſpoſition in the ſubject) it illuminateth, it melteth the righteous, it obdurates and hardens the wicked: *Their hearts being fat, their eyes heavy, and their eares ſhut, they ſhall heare indeed, but ſhall not underſtand, they ſhall ſee and not perceive.* Eſa. 6.9.

Where the word of God cannot preuaile, there can be no repentance: It is true: the Scripture ſaith, *At what time ſoever a ſinner doth repent him of his ſin* Ezech. 18. 21.

from

from the bottom of his heart, God will put all his wickednes out of his remembrance. Thereupon many take their pleasure, and glut themselves in sinne, and at last, they thinke to make all good by repentance. Indeed it is true, if they can repent: but they must observe what Saint *Augustine* saith; *Qui promittit pœnitenti veniam, non promittit peccanti pœnitẽtiam*: God who promiseth unto every one that repenteth forgiuenesse, doth not promise unto every one that sinneth, repentance. Repentance is the gift of God: and such as are *hardened*, because in times past they despised the riches of his bounty and grace, his long-suffering and mercy, that did call them to repentance, when they would, they cannot repent: *Rom.* 2. 5. after hardnesse, the heart it cannot repent. August.

If there can be no repentance, then lamentation & teares are bootlesse. Teares they are the bloud of the soule, and the *Wine of Angels*, most pleasing and acceptable in the sight of God. Yet the *hardened*, though they should wash themselves in their owne teares, it will not prevaile. Bernard.

Nihil

Nihil prosunt lamenta si replicãtur peccata: teares are not accepted, where sinnes are still and againe doubled, *Heb.* 12. 17. *Esau found no place to repentance, though he sought the blessing with teares.*

Heb. 12. 17

The holy and blessed Sacraments now presently to bee administred, are pledges of Gods loue, and seales of our saluation. By Baptisme *he breaketh the heads of the Dragons in the waters. Et per Baptismum Cœlis ianua aperitur:* And by Baptisme euen the doore of heauen is set open. The Lords Supper it is *Canalis Gratiæ, & Lavacrum Animæ*, the conduit of Grace, and the Bath of the Soule. What can be more ioyfull, then by receiuing the signe of the Crosse, to fight vnder the Banner of Christs loue, and to be knit into the Mysticall body of his Saints? What can be more ioyfull then to receiue that pure and princely bloud? the least drop whereof being able to redeeme a thousand worlds, I may rest assured it is a full and perfect satisfaction for all my sinnes: so that if my body hath sinned, his body hath made amends: if my soule hath sinned, his soule

Rom. 4. 11.

Psal. 74. 14

ſoule hath made a recompence; and therefore both body and ſoule are his, and ſo wee firmely and fully ſettled in a Chriſtian ioy for euer.

Theſe holy and heauenly Sacraments are not effectuall in the obſtinate. *Iudas* notwithſtanding hee was a Diſciple of our Saviour, and that bleſſed hand (which after, for his ſake, was nailed on the croſſe) did reach him the bread of life: yet he was ſo *hardened* with ſecret ſinne, and a traiterous diſpoſition, that as ſoone as he received the ſop, the Divell entred into him, tooke full poſſeſſion of him, and ſo brought him to a moſt fearefull end. Ioh.13.27.

Prayer, what maruellous thing hath it brought to paſſe! and indeed what greater comfort can there be to a diſtreſſed minde, then to open our griefe, to poure out our complaints, and caſe our wounded hearts, by making our moane unto God by faithfull and humble prayer? yet in thoſe that are *hardened*, prayers of themſelues are fruitleſſe. *Ioh.9. 31. God heareth not the prayers of ſinners*; that is, of ſuch as retaine a will to ſinne:

David

Psal.66.18. *David* saith, *He that inclineth his heart unto wickednesse, God will not heare his prayers.*

To hope in the prayer of others, that also is in vain, *Ier.7.16 Because you have done these things, & I spake unto you, and you would not heare, therefore thou shalt not pray for this people, nor lift up cry, nor intreate me, for I will not heare. Though* Noe, *and* Iob *should intreat me, though* Moses *and* Samuel *should pray unto me, yet will I not heare, neither be intreated.* Ier.7.16. 11.14. In the 15. of the *Proverbs*, and 15. verse, it is said; *A good conscience is a continuall feast.* Assuredly if a man have all earthly blessings which his heart can desire, if he waxe never so warme and wealthy, yet if he be at warre with himselfe, if hee bee stung with the guilt of his owne thoughts, what comfort, what ioy can hé have?

Pro.18.14. *The spirit of a man may beare his sicknes or infirmity, but a wounded conscience who is able to indure it?* Contrariwise, peace with God, peace of cõscience, and quiet rest of soule, it is the greatest comfort that man can enjoy upon earth.

Saint

Saint *Auguſtine* cals it, *The beautifull Temple of* Salomon, *the Garden of Paradice, the golden bed of reſt, the ioy of the Angels, the treaſure of the great King, the Mercy-ſeat of the Cherubines, and the Tabernacle of the holy Ghoſt.* This peace the *hardened* can never be partakers of. *Their griefe is doubled with mourning & remembring things paſt*, and it is plainly ſaid, *There is no peace unto the wicked.* Wiſ. 11.10. Eſay 48.22

Hope is the treaſury of all ſpirituall and heavenly bleſſings, in all wants & miſery it is the ſafe and ſure Anchor of the ſoule; for, *by hope we are ſaved:* but the hope of the ungodly *is like the duſt blown away with the winde. They forecaſt unto themſelves cruell things, and their thoughts are like the flights of a bloudy and vanquiſht field, where all hope and comfort lyeth ſlaine.* Wiſ. 17.10

Now when the ſoule thus affected, is not at peace with God, but given over to ſinnes, remaines in the ſtate of condemnation: all temporall bleſſings, which are comforts to Gods children, they doe increaſe our condemnation.

Riches (we know) are the good bleſ-

ſings of God, but to ſuch as have no ſin in their conſcience: otherwiſe as *Iob* ſaith in his 15. Chap. 17. verſe; *If his face be ſo covered with fat, & that he hath ſuch collops in his ſlankes, that in abundance and proſperity he forgets God: Dat legitimum, ſed non ſanctum uſum*, he giveth a lawfull and outward, but not a ſanctified uſe.

Sleep is ſweet unto every man, but a minde ſecretly wounded with ſinne, is afflicted with fearefull dreames & viſions in the night. *The wicked that have lived a diſſolute life, they are tormented with their own Imaginations*, as *Iob* ſaith, *The terrors of God do fight againſt them.* Wiſd. 12. 13

Mirth and chearfulneſſe the Wiſeman ſaith; *They are the reioycing of the heart, & prolonging of the life, Iob* 14. 22. *The ſinner while his fleſh is upon him, hee ſhall be ſorrowfull; while the ſoule is in him he ſhall not ceaſe to mourne, Prov.* 14. 15. *Even in laughing the heart is ſorrowfull, and the end of that mans mirth is heauineſſe.*

Now if the eſtate of the *hardened* bee ſuch, that the light of the minde and ſoule bee wholly darkened, if the word of

of God cannot pierce them, if having made ſhipwracke of conſcience, their heart it cannot repent, and ſo neither Sacraments nor teares be availeable; I, their owne prayers cannot be heard, and others are forbid to pray for them; if their ſleepe be fearefull, their laughter inwardly mournefull, their riches curſings, their hope utterly forlorne, and they can never enioy any peace of conſcience, or quiet reſt of ſoule; iudge you, whether it had not beene better ſuch a man had not beene borne, or being borne, had preſently beene flung into the bottome of the Sea, and drowned in everlaſting forgetfulneſſe. For (alas) when God is become our enemy, who is able to enter into combat to match with the wrath of the Lord of Hoſts? When a mans owne heart doth condemne him, who is able to put to ſilence the voyce of deſperation?

O happy is he that ſinneth leaſt; next, hee that returneth ſooneſt; but moſt fearefull is the eſtate of him, who like *Pharaoh*, is given over unto *Hardening*. For he that is once come to this paſſe, that

Rom. 1 28. 1 Tim. 4 2 Zach. 7. 12.

that as *Ieroboam*, he hath ſold himſelf to commit ſinne, *his minde reprobate, his conſcience ſeared, and his ſoule frozen in the dregs of ſinne*; then though he weep and lament with *Eſau*, though he would reſtore that which he hath wrongfully gotten, with *Iudas*; though he doe gird himſelfe in Sacke-cloth, and walk ſoftly, as *Ahab*; though he doe pull the men of God, to comfort him and pray for him, as *Saul* did; though he doe mourne like a Dove, and chatter like a Crane; though with the Pellican, he do ſend forth ſhrill and fearefull cryes into the ayre, yet all this will not helpe: (woe alas) there is no recovery. *Ier.* 13. 23. *Can the black-Moore change his skin, or the Leopard his ſpots? then may they do good, who have accuſtomed themſelves to do evill.* Ὁ γὰρ μὴ μετανοήσας ἀνίατος: *He that hath hardened his hart can neuer be cured.* Habituati in malo ſũt impœnituri. *Their thoughts can neuer be alterd. Their ſtony harts cannot become fleſh. They have denied the power of ſaluation: they haue deſpiſed the ſpirit of grace, and though they ſeeke the bleſſing with teares, they can find no place to repentance.*

Ier. 13. 23.

Ariſt. eth. 7. c. 7. Tho. Aqu. Wiſ. 12. 10. Eccluſ 17. 14. Heb 10, 26

Heb. 12. 17.

This

This is a lamentable eſtate, this is a fearefull iudgement, for man to be left vnto himſelfe, giuen vp to Sathan, and to be forſaken of God for euer: from this eſtate, the Lord for his endleſſe mercy deliuer vs.

The Remedy:

TO eſchew this gulfe, and to auoid the danger of this *Hardening*, either we muſt cut ôff and ſtay the courſe of ſinne in the act; or elſe wee muſt reſiſt it in the beginning, and ſtay it in our thoughts. It is an excellent ſaying of S. *Ierome*, *Ibi maxime oportet obſervare peccatũ, vbi naſci ſolet*: Both in ſinne, and alſo in curing the diſeaſes of the body, it is the chiefeſt point to obſerue and finde out where the malady firſt tooke beginning: it is plaine, ſinne firſt budded in the thought; and thereupon S. *Ierome* cals it *primogenita Diaboli*, the diuels darling, or firſt begotten. Sathan dares not tempt any vnto murther, treaſon, or any ſuch grieuous ſin, vnleſſe he

ſend an evill thought before, to try whether he ſhall be welcome.

The Philiſtines will not venture till *Dalilah* hath wrought the feate: as ſhee with *Sampſon* never left fawning, and creeping into his boſome, till by conſenting unto her, he loſt both his ſtrength and his eyes, and became a Mil-horſe for the Philiſtines: ſo evill thoughts they allure and toll on ſo long, till the light of the underſtanding being blinded, Sathan that foule Philiſtine, ſets them ſuch a griſt to grinde, as they muſt pay the loſſe of eternall life for the toule.

Philo. The Philoſopher ſaid truely, Ἐθὼ ἀρχεται μικὺ ἀπὸ σμικρῶν: Cuſtome ariſeth of very ſmall beginnings. And though it ſeeme a ſmall matter to lend the divell an evill thought, yet the Wiſeman ſaith in the 13. of *Wiſedome*: *Evill thoughts ſeparate from God: Cogitationes malæ dum ludunt illudunt*: Evill thoughts while they dally they doe deceiue. As the ſtreame in the River *Iordan*, doth carry the fiſh ſwimming and playing till on a ſodaine they fall (*In mare mortuum*) into the dead Sea; where, by

Bernard.

Ioſephus li cont. Apionem.

by reaſon of the Brimſtone, they preſently dye: ſo, many ſuffer themſelves to be carried away ſo long with vicious thoughts, and wicked imaginations, that on a ſudden the powers of the minde be grievouſly infected.

The eye is *feneſtra mentis*, and many times ere ever we be aware, *Death ſtealeth in at the window.*

Ier 9.21. Iob 12.11. Plinius. *Profectò in oculis animus inhabitat.* *Aurum ac lingua in gens periculum.*

The eare, *Iob* calleth it in his 12. chapter, the taſter of the Soule; *As the mouth taſteth meat for the belly; ſo the eare taſteth words for the ſoule.* He that hath a wicked eye and an unchaſte eare (as S. *Peter* ſaid of *Simon Magus*) his ſoule will ſoon be brought to the gall of bitterneſſe.

Therefore wiſe men may hereby iudge, how carefully, how providently the education of youth (eſpecially of the nobler ſort) ought to be reſpected. How *Flattring Paraſites*, and *Prophane ieſters* ought to be warily ſhunned. Alas, the minde and diſpoſition of youth, at the firſt, is like a ſweet and bright ſilver diſh, you may put in it what you pleaſe; but if through vile Atheiſts and diſſolute company, the affection bee once led

Would God this were truly conſidered

way, and the disposition infected, woe worth that company, for the infection of sin taken in tender yeares: *Iob* saith, *the soule dyeth in youth.* As cloath stained in the wooll doth never lose the colour, so the staine of sinne taken in tender yeares, will hardly or never bee taken out; nay, that which afterwards discretion and yeares doth know and iudge in it selfe most hatefull, διὰ τὴν πολυχρόνιαν τῆς κακῶν συνήθειαν πράττειν ἀναγκάζεται: by evill custome hee is enforced to put the fame in practise whether he will or no. In the 9. of *Marke* 21 verse, the foule Spirit which kept possession from a childe, could not be cast out by any other, but onely by our Saviour. *Iob* made a covenant with his heart, and *David* prayed the Lord to turne away his eyes from beholding vanity: every good man ought to labour and strive with himselfe to quench his desires, to checke his thoughts, to beate downe and keepe under his affections, that though he doe sinne sometimes of infirmity, yet it may never generally infect the minde, it may never be setled in the thought.

Iob 36.14.

Chrysost.

There

There is no ſacrifice more acceptable unto God, then the nipping of a Serpents head: therefore as *David* ſpeaketh of the children of Babylon, *ad petras illidere*, to daſh their braines againſt the wall, while they are yong; ſo the beſt way to prevent *hardening*, is to nip ſin in the head at the firſt, to kill the ſtrength of it in our thoughts. Pſal.137.9.

Now if God do not ſtrengthen us to overcome ſinne in the thought, the next way to ſhunne *hardening*, is to ſtay the courſe of it in the act. For, *God will wound the hairy ſcalpe of ſuch as goe on ſtill in their wickedneſſe. Parvus error in principio, maximus eſt in fine:* A ſmall ſcape in the beginning, many times proves a miſchiefe in the end. *Conſuetudo peccandi tollit ſenſum peccati*: the cuſtome of ſinne takes away all feeling of ſinne. As he that is ſtung with a Viper, is ſo deadly benummed, that he feeles the ſting of nothing elſe: ſo he that hath taken a cuſtom of offending, never feeles the infection of any ſinne, though it rankle never ſo grievouſly. In the 69. *Pſal.* 16. verſe, *David* prayeth, *O let not the pit* Pſal.68.22

ſhut

ſhut her mouth upon me! To ſinne, is to fall into a pit: but to take a cuſtome in ſinne, is to cover the pit, and damme it up, that we ſhall never get out againe.

Aug. in Pſal. 36. *Conſuetudinem vincere dura pugna:* (ſaith *Auguſtine*) It is a difficult thing to overcome cuſtome. For in all humane things, νόσος πρώτη: Cuſtome is the moſt intollerable Tyrant. *Horatius* the Romane being to fight with three enemies at once, did ſingle them out, and then ſlue them one by one: ſo, the force of ſinne is to bee cut off in every ſeverall action, leſt by gathering ſtrength it overthrow us. Pro. 28. 26 *He that truſteth in his owne heart, is not wiſe.* In this caſe it is good for a man to ſuſpect his owne heart, to call his owne waies to remembrance, to take ſometimes a ſurvey and view of the manner of his life and daily actions; and if he finde in himſelfe that God hath ſuffered him ſo far to be tempted, that hee is fallen into any foule offence, which he knoweth is directly both againſt God, and his owne Conſcience, then preſently to beſtirre himſelfe, never to ſuffer his eyes to ſleep, nor his eye-lids to ſlumber, till

till hee have poured out his heart unto God, and made bitter lamentation, craved pardon with repentance, and vowed by Gods assistance never to offend in any such sort againe: otherwise, if lightly he passe it over, and so go on, as *Methridates* accustomed his body so much to the receit of poyson, that at length no poyson would worke on him; so, hee that hath once taken in with the custome of sinne, shall at length come to that passe, that the greatest sinne that is, he shall never feele it: *Omne peccatum vilescit cõsuetudine, & fit homini quasi nullum:* The greatest sinne by custome comes to bee accounted nothing. When the body is sore hurt and wounded, there is no driuing off time, but presently it must bee looked to; so, when the soule is wounded, wee must not deferre to turne unto the Lord, but flie unto him with importunate prayer, with a broken and mournefull heart, for feare the wound do fester inwardly, and so there be no recovery. I make it plaine by example thus: If a man take in the Spring three or foure Plants, and set them altogether at one

Aug. in ser. 4. in adu. Dom.

one time, if he come by and by, or within a while after, he may eaſily pull up one of them; if hee ſtay a fortnight, or a moneth, he may pull up another, but it will be ſomewhat harder; if hee ſtay a yeere or two, till it ſettle to take roote, then hee may pull and ſtraine his very heart-ſtrings, but his labour is loſt, hee ſhall never be able to pull it up. One ſin, one offence, if we labour to pull it up in time, it may be forgiven, it may be taken away; if we let it go on to two or three, with unfained repentance, with bleeding teares, with unceſſant out-cryes unto a gracious God, they may be raced out and wiped away, but with greater difficulty: at length, if a man give himſelfe unto ſinne, ſo that it take deep root in the heart, and be ſetled in the ſoule, he ſhall never be able to pull it up, nor ariſe from the death of ſinne.

Application.

TO draw then to an end; foraſmuch as God deſireth not the death of any

any ſinner; but moſt lovingly offereth his grace: and meanes of ſalvation unto all: ſeeing ſinne doth proceed from our own vile concupiſcence, and wee never ſtriving to ſtay the courſe of it in our thoughts, doe ſecretly fall away: ſeeing by degrees againſt their owne knowledge, men doe wound their ſoules with many actuall ſinnes, and thereupon God doth with-hold his grace, and ſo forſake them; and this forſaking is ſuch a forlorne eſtate, that *Iob* ſaith, chap. 12.14. *God ſhutteth a man up, and he can never be looſed*; O how devout ought we to be in prayer, thereby to kindle in us the heate of Gods Spirit? How devout in ſweet and heavenly meditations, to ſtir up in us the good graces of God? how diligent to ſhew the fruits of our faith, ever-ſtirring in the workes and labours of our calling; giving no advantage to our adverſary? how carefull when wee heare the word of God, to doe it with an humble ſpirit, with great reverence, thereby to keepe a tender heart, a minde and cogitation that may eaſily bee touched with remorſe? how deſirous, and

ſecretly

ſecretly ioyfull, at this holy time, to prepare our ſelves to the receiving of the bleſſed Sacrament; to have our hearts ſtripped of worldly vanities, to call home our affections, to appeaſe our thoughts, and ſo peaceably to bathe our Soules afreſh, in the precious bloud of our everlaſting Redeemer; that ſo feeling our ſelves, as it were newly created againe, ſoule and body, heart, hand and tongue, may never ceaſe to ſound prayſes unto him, who doth never ceaſe to renew his mercy unto us?

The holy and Kingly Prophet *David*, hee is a worthy example, for this Royall preſence, ſet him before your eyes, and obſerve the whole courſe of his life.

How ſweet and milde was his ſpirit, in forbearing to take revenge for himſelfe? how couragious and invincible his Faith when it ſtood in the quarrell of Gods honour? how deerely affected to his people, when he ſaid to the deſtroying Angell, *Not theſe ſheep, but it is I that have offended*? what melting and kinde affection did he ſhew towards *Ionathan*, and

and thoſe whom hee loved? what a mournefull and repentant heart, when he knew that he had offended? how full of divine meditations to better his thoughts? how frequent in prayer, flowing from him as a continuall ſtream? how ioyfull in Gods ſervice, *dancing before the Arke?* how reuerend in Gods Houſe, *kneeling and bowing* in the Temple before all the people? what a thankfull heart, *in offering to build a glorious Temple to the Lord?* what an humble minde, ſaying, *What am I, and what was my Fathers houſe, that thou haſt brought us hitherto?* what a *chary and tender care of Gods glory?* whereſoever he became? how abundant in praiſes & thankſgiving, calling every member of himſelfe, and all the creatures both of heaven and earth to make one quire in ſetting forth, ſinging, and ſounding the everlaſting prayſes of his God? But why did *David* thus? to what end was all this? That hee might be ſure ſtill *to hold faſt by God*, to be entirely knit unto him, by all meanes poſſible to retaine his love; for feare leſt God having raiſed him to the height of renowne,

1 Chron. 17.16.

renowne, delivered him miraculously out of many imminent and bloudy dangers, and so set a Crowne of blessings upon his head: if *David* should have shewne unthankefulnesse, any contempt, or the least neglect of his love, a mighty and jealous God, he also upon iust cause might have withdrawn his love, and laid all his honour in the dust againe.

Now therefore, with all humblenesse and duty I intreate you by the tender mercies of Iesus Christ, and in the Name of the living God, I challenge every Christian, which hopes for any ioy in the life to come, take heed of actuall and presumptuous sinnes, in no case let them *have dominion over you:* doe not wound your soules (as *Pharaoh* did) with wilfull offences against your own knowledge: try & examine all your thoughts, how and wherein they stand affected, and above all, grieve not the blessed motions of that comfortable Spirit, which keep the very *life* and *being* of the soule.

Psal. 19. 15

To conclude, let all slanderous mouthes bee stopped, all the factious Schismatickes in the Land ashamed, in behol-

beholding your Christian and Princely example; continue still to bee lovingly and kindely affected one towards another: celebrate this holy time in a true religious manner. Sanctifie the ioyfull beginning of this new yeeres reigne with new devotion unto God: lay all your Honours downe at the foot of the Altar: receive the holy Sacraments joyntly together, and so bee faithfully knit in love, and in one head Christ Iesus: goe cheerefully on, delight still in doing good: and the Lord God of our Fathers increase in you good desires, give you zeale to performe them, confirme unto you, and to your Seede, all his good promises, and unto every one of us present here, grant pardon for offences past, give us comfort and strength in temptations to come; change all our lives more and more to a better course, even for his blessed Sonne Christ Iesus sake; who with the Father and the H. Ghost, be blessed and prayssed for ever. *Amen.*

FINIS.

THE THIRD SERMON.

The Churches Sleepe.

CANT. Chap. 2. verſ. 7.

I charge you, Oye Daughters of Ieruſalem, by the Roes & Hindes of the field, that ye ſtirre not up, nor waken my Love, untill ſhe pleaſe.

FOr the readier and more perfect underſtanding of this Verſe, it ſhall bee requiſite, very briefely, to ſet downe the *order in placing this Booke*, the *Title*, the *Subiect matter*, and ſo conſequently the *Occaſion* whereupon this Scripture is inferred.

Touching the place and order of this

this Booke: in the 1 *Kings*, chapter 6. King *Salomon* in building the materiall Temple, hee framed three Courts: the outermoſt, a great & large Court, for the common people: next to that, an inner roome for the Prieſts and Levites: and laſt of al, *Sanctum Sanctorum*, the holieſt of holies, onely for the High Prieſt to enter in. The ſame *Salomon* in building up the ſpirituall Temple of thy Soule, hee hath likewiſe framed three courts. Firſt, the Booke of *Proverbs*, as a great and outermoſt Court, wherein common people, and all ſorts of men, may learne the civill and godly courſe of manners & diſcipline; next to that, *Eccleſiaſtes*, or the Booke of the Preacher, as an inner Court, leading us on further, and teaching us to contemne the world: laſt of all, he brings us into *Sanctum Sanctorum*, to this *Song of Songs*; wherein not every one, but ſuch as are converſant in diuine myſteries, and delight in heauenly contemplation, they may here behold the ſweet & myſticall coniunction betweene Chriſt and his Church, betweene God and the Soule.

For the Title. As there is *Sabatum Sabati*, & *Sabatũ Sabatorũ*, ſo κατ' ἐξοχὴν that is called the *Song* of *Songs*. The *Song* of *Songs*, for that it is ſung to the King of Kings; the *Song* of *Songs*, for that it containeth the higheſt myſterie of all myſteries; the *Song* of *Songs*, becauſe, of a thouſand and five Sonnets which *Salomon* did endite, of them all this is moſt divine, moſt excellent. For it concerneth not any particular occaſion, as the ſongs of *Moſes* and *Debora*, but the publike and flouriſhing eſtate of the Church: and thereupon, for the excellencie, the ancient Fathers have called it, the heauenly treaſure, the hidden MANNA, and Paradiſe of the Soule.

1 King. 4. 32.

In the *Matter* or *Subiect*, the holy Ghoſt by ſweet & comfortable Allegories doth liuely & affectionately expreſſe the holy and perfect loue betweene Chriſt & his bleſſed Spouſe. So as *Pliny* writeth, *That the Bees do make the outermoſt part of their combes with the baſeſt hony, but doe incloſe the fineſt and pureſt hony within*: So, the outward duties of Reli-

Plin. lib. 8. cap. 15.

Religion, they are contained in the Morall precepts of the *Prouerbs* and *Eccleſiaſtes*, but the diuine and heauenly myſteries, betwixt Chriſt and his Church, they lye hidden, and are cloſely couched in theſe Parables.

The *Occaſion* whereupon this Scripture is inferred, is th s the holy Spouſe, the Church of God, being in this world as a Lilly amongſt Thornes, and as an Apple-tree in the wilde Forreſt, that is oppreſſed with enemies, moleſted with Schiſme, Contention, and Hereſies, ſhee doth long to inioy the bleſſed preſence of Chriſt: at length vnder the peaceable and glorious reigne of King *Salomon*, comforted with his gracious Spirit, ſhadowed vnder his protection, & ſatiſfied with his loue, with quiet reſt of heart, and much content of minde, ſhee taketh her repoſe, and peaceably falles aſleepe. 2 and 3. v. Honorius

Whereupon, as Saint *Bernard* ſaith, *Chriſtus dignatur eſſe cuſtos ac vigil Sponſæ*: Chriſt vouchſafeth to become the Brides watch-man or keeper. Alluding therein to the manner of marriages

in thoſe times, whereat were uſed to be ſung two kinde of verſes, παραμυθητικὸν, and ἐξεγερτικὸν, euening verſes to bring aſleepe, and morning verſes to waken the Bride.

Scholiaſt. Theocriti in Epithalamium. Helenes.

But Chriſt in ardent affection and tender care ouer his Church, in three ſeuerall places hee giueth this great and ſolemne charge, that his Spouſe now being aſleepe, his Church being now in bleſſed reſt & proſperitie, no man waken her, no man cauſe any ſtirre or trouble to be raiſed.

Chap. ver.
2 7
3 5
8 4

I charge you O yee daughters of Ieruſalem, &c.

In theſe words there is a *Præcipe Chriſtiana*, an high Commiſſion granted out for to eſtabliſh and ſettle the good eſtate and peace of the Church. Wherein are to be conſidered,

1 The

1 The Persons. { First, Who sendeth, —— 1. / 2 To whom. —— Daughters of Ierusalem.

2 Charge { 1 Manner. —— By the Roes and Hindes. / 2 Substance. not to { stirre / wake } Chr. Love. / Lastly, the Date. —— Vntill she please.

The Person who chargeth.

FIrst, for the Person who it is that chargeth, and to whom this Commission is directed, it is requisite to aske as the Spouse doth in the fift Chapter and ninth verse, *Who is this beloved more then another Love, that he doth so charge?* To direct and perswade in matters of great weight and consequence, there are these three required, φρόνησις, εὔνοια, πίστις, Wisedome, Loue, and Authority. Wisedome to be beleeved; Love to bee respected; Authority to be feared. First, Wisedome, for *that is nimbler then all things*, and searcheth throughly *by reason of her pureneſſe.*

Arist Rhe. lib. 2. cap. 1

Wisd. 7. 24

Secondly; Love is requisite; for *it is strong as death*, there is nothing but a man will undertake at the perswasion of

Cant. 8. 6.

a wife man who doth entirely loue him.

Aug. Lastly, Authority is required, for *Et si meliores sunt quos ducit amor, tamẽ plures sunt quos corrigit timor*: The better sort are wonne by loue, but the greater number are ouercome by feare. Hee that giueth this charge, it is our blessed Saviour, so saith the spouse in the next verse, *It is the voice of my welbeloued*: it is hee against whom for his Wisedome to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for *Dominus loquutus est, & ego adiuro*, they are all one.

Soto maior. And whereas hee beginneth with a *charge*, we are to obserue the Dialect and Actimonie of the holy Ghost in charging. For, *adiuratio est iurationis quoddã genus*, this adiuration and charging is a

Gen. 24.3. kinde of swearing. So, that as *Abraham* caused his seruant to sweare, and then charged him not to take a wife for his sonne of the women of *Canaan*, so here is an oath of Canonicall obedience required, that no man affiance himselfe to any schismaticall or hereticall Church, but onely the true Spouse of Christ, thee must

must be *as the loving Hinde, and pleasant Roe in thy sight to delight in her love continually.* Pro. 5. 19.

The words of Gods Spirit they are not *otiosa supplementa verborum*, not as *Iob* saith, *words of the winde*; but where the holy Ghost fals on charging, without question, there is some weighty matter in hand; and therefore in regard of the Person, who doth adiure and charge, when the assembly is broken up, this *Charge* must be thought upon to be performed. Iob 6. 26.

Daughters of Ierusalem.

THe Persons to whom this charge is directed, are the *Daughters of Ierusalem*, that is, by the iudgement and consent of all Interpreters, to the *Magistrates* and the *Ministers*, especially to the holy Priests, who are attending upon the Church, as waiting women on a Queene, or as louing daughters upon their mothers.

They are named *Daughters of Ierusalem:*

rusalem; becauſe τὰ μὲν θήλεα μᾶλλον τῇ μητρὶ: Daughters in their qualities reſemble their mother. *Ieruſalem* by *David* it was made μητρόπολις, the Mother Citie in all *Iudea*: in the 12. of Revel. ſhe is ſaid to travell in birth: and in the 4. to *Galathians* 26. it is called μήτηρ πάντων ἡμῶν, the mother of us all; a plaine Periphraſis of the Church,

Ariſt. de ge. 4. cap. 3

Ieruſalem, as appeareth in the 18. of *Ioſhua*, 28. it firſt tooke the name of *Iebuſeus* the ſonne of *Chana*, and was called *Iebus*: after it was enlarged by *Melchiſedech*, and called *Salem*, which ſignifies *Attonement*, or the viſion of peace; *Heb.* 7. and 2. *King of Salem, that is, King of Peace.* Thus then *Daughters of Ieruſalem* are to be underſtood, Daughters that reſemble their Mother, Daughters of Peace. What? and is it to bee feared, that *Ieruſalem* ſhall be diſturbed of her owne Daughters? they that profeſſe themſelves to be children of the holy Citie, and ſhould continually pray for the peace of *Ieruſalem*, are they ſuch ſtirrers, that they muſt be charged? yea verily: the holy Ghoſt knew right well,

Ioſephus Antiquit.

both

both how and to whom he spake. For, ἐξ ὑμῶν αὐτῶν, even from among your selves shall men arise speaking perverse things, and seeking to draw Disciples after them. Act. 20. 30.

When the divell saw his Temples forsaken, and his Oracles put to silence, hee devised this as a speciall supply, to haue alwaies his agents in or about the Church, *Qui sub vocabulo Christiano, doctrinæ resisterent Christianæ*, Who under the title of a Christian name, might euer be ready to resist the Christian doctrine. *Inimici hominis domestici eius*, our owne calling and Country-men are our most unkinde and cruell enemies. Had not diuers of us, like unnaturall Children, shaken off that reuerend obedience due to the Church our mother, but had shewed our selues (as here we are named) *Daughters of Ierusalem*, the holy Spouse of Christ had neuer beene so wounded at the heart, nor her patrimony so boldly beene made a prey to sacrilegious Atheists. Aug. de ciuit Dei lib. 18. cap. 51.

Whereas we should preach Christ Iesus crucified, that is, reconciliation by his bloud,

bloud, holy life, repentance, and good workes, Christian Charity, and such like, still there is much ado, about such points as make not to the furtherance of the people in good life and deuotion, but to the ouerthrow of the state Ecclesiasticall, and to the disturbance of the Church of God.

It is a wofull of-spring, when the birth of the childe is the death of the mother. If *Itis* run to his mother *Progne*, and bee betrayed in her bosome; if whē the child aske bread, the father giue him a Scorpion; if the Physitian minister poison, if there be no succour in the Iudge, *Contra solitudinem & inopiam*, if one truth be not generally taught of us all, *et locū ubi consistat reparare non potest*; if still there be a difference made between the *Reformed* and the *Formalists*, & affirmed, that the *Reformed* though they lose their livings, yet they will keepe a good conscience, but the *Formalists* will euer be of the same religiō the king is of; if when wee celebrate the Lords Supper, wee play (as they say) a pageant of their owne, and make poore sillie

soules

soules beleeve they have an English Masse; if Church-men affirme, that our Church hath in it still, so many black markes, that the naturall children of the Church cannot discerne it; what hope can be conceived that the blessed Spouse shall ever attaine unto any settled and ioyfull est? The people in all ages, they have ever delighted to heare of the faults & frailties both of their governors and of their Teachers; it hath ever been laughing cheare to the ignorant multitude, to see strange innovations, change in the course of Religion, and men of the Church at variance and contention: yet all this is not sufficient to advise, but still, even upon no occasion, diuers are ever troubling the state, and murmuring against the government established.

Our Saviour Christ hee directeth this charge especially unto us, & calleth us *Daughters of Ierusalem*; *Pie blanditur, ac suaviter allicit, daughters* for love, *Ierusalem* for peace: teaching us thereby humility, obedience to the Christian Magistrate, peace, lowlinesse, and submission

Bernard.

ſubmiſſion to the Church our Mother: ſo that if wee doe ioy in the proſperitie of our Country, if wee doe long after the flouriſhing eſtate of the Church (aboue all others) wee muſt be knit together in unitie and peace. *For if we bite one another, we ſhall be conſumed one of another.* Gal. 5. 15.

Surely, the Lord is with King *Salomon*, God is with our King; hee hath giuen him wiſedome, riches, and honour, he hath built him a glorious Palace, the timber is of Lebanon, the pillers of ſiluer, the ornaments of gold, the worke doth proſper in his hands, & there remains nothing but that *it may be paued throughout, with the loue of the daughters of Ieruſalem.* Cant. 3. 9. Therfore you that be Magiſtrates, Parliament-men, flowers of the Land, & ornamẽts of your Country, here alſo called *daughters of Ieruſalem*; do you by all good meanes procure the peace of the Church; giue no encouragement to humorous men; doe not fauour their diſorderly proceedings; winne them by your authority: perſwade them in your loue to peace and conformitie. It is ſaid

of

of Saint *Cyprian*, that with teares he bewayled thoſe, who in the time of perſecution denyed Chriſt; much more is their contempt and perverſeneſſe to be lamented, who in the time of the Churches proſperitie doe wilfully forſake Chriſt: for what is it elſe to forſake Chriſt, but without iuſt cauſe, without any ſure ground, to forſake that bleſſed calling, whereof before God and men, before Saints and Angels, they haue made publike profeſſion in the Church.

Is this integritie? is this humbleneſſe of minde, and an heart truely knit and deuoted unto God? No verily. *Is in amore Dei maior erit, qui plurimos ad eius amorem trahit:* That man ſhall bee accepted moſt in Gods loue, who doth win moſt to the holy loue of God. It is a bleſſed thing to be euen a dore-keeper in the houſe of God: and it ſauours of an humble minde, of a ſweet ſpirit, to become all things to all men, by all poſſible meanes to winne ſome. Thus did Chriſt teach in his life, and thus did he perform in his death, *Perdidit vitam potiùs quam perderet obedientiã.* But if it be ſo,

Greg. in hom.

so, that nothing can prevaile with those men, and that they will needs leave off to be *Daughters of Ierusalem*: then here is not onely a charge given to forewarne them by word, but in the fifteenth verse there follows an attachment. If *I charge* will not serve, then *take us the Foxes, that destroy the vines*, must follow: If *Aarons* rod cannot sway, *Moses* must sting: *Fitches are to be beaten with a staffe, & Cummin with a rod. Whosoever wil not do the Law of thy God, & the Kings law, let him haue iudgment without delay.* S. *Basil* saith that a Magistrate is ἀσπλαγχνος without bowels and compassion, who suffereth disorders in the Church unpunished. Divers questions beginning onely to arise betweene the Disciples of Saint *John* and our Saviour, holy writers haue this obseruation, that God in his wisedome, did suffer the death of Saint *Iohn* to hasten, that there might be no sects nor division in the Church.

Can. 2. 15.

Ezra 7. 26.

Iohn 3. 25. Chrysost. Theodo.

Very loth have I ever beene, to bee seene at any time to meddle in these troubles of the Church, and therefore (the Lord knoweth my heart) I speake not

not in bitternesse, to exasperate any mans thoughts against them. But in this case, who is offended, and I burne not? By lamentable experience do I know, what strange and woful! effects, these disordered courses have brought forth. Divers in whose vertuous and lovely societie my heart hath often ioyed; and some, for whom nature would cause a man to cry out (Would to God I had dyed for thee my brother) some of these have forsaken both friends and countrey; and others (men of excellent parts in humane learning) whereas they had purposed to take holy orders, by reason of these contentions, they fell away, and imbraced this present world. Therefore in those things which concern the glory of God, the peace and prosperity of the Church: *Optima legũ institutio, ut non solum sint, sed ut latiũ pareatur:* As it is a blessed thing to have begun well, so it is the crowne of glory to persevere in well doing, to persist by all good meanes, that as much as possible may be, from the Orcades to the South seas, from the Irish Pale to the Western bounds, there may

Plutarch.

Divus Hilar. li. cont. Const. August.

be one publique, perfect, and Christian peace amongst us: for feare lest as by the discord of the *Arrians* innumerable people fell away from Christianity to Gentilisme and Infidelity, so by reason of our discord, they never cease to fall away, as fast to Atheisme and impiety.

Roes and Hindes.

OF the Persons you have heard, now comes in the charge it selfe: wherein first we are to consider the *Manner*, which is very sweet & proper. For being in the fields, and alluding to shepheards, according to the tenour of the *Canticle*, he doth charge by the *Roes* and *Hindes* of the field Why we should be charged by *Roes* and *Hindes* (such a strange kind of adiuration) & what is meant by thē, there is great variety of interpretations, amongst all writers. In the original tong, *Tzeboah* and *Ailoih*, the Hebrew words, they do signifie *exercitus & virtutes*, whereunto the *Septuagints* agreeing, do translate it ἐν ταῖς δυνάμεσι καὶ ἐν ταῖς ἰσχύ-

σεσι

σεσι τῆ ἀχχοῦ. O ye Daughters, I charge you by the royal armies, and ſtrength of the field.

Aponius in his fourth book ſaith, we are adiured by *Roes* and *Hindes*, for example ſake, *Quod horum eſt amor ardẽtiſſimus*, becauſe of all other beaſts their loue in feeding, and keeping quierly one with another, is moſt peaceable and affectionate. *Per Hinnulos & Capreas*, that is, ſaith *Rupertus*, by the holy Patriarks, *Abraham*, *Iſaac*, and *Iacob*, who in their generations were men of peace. *Thomas Aquinas* he expoundeth it by the holy Prophets & Apoſtles. *Lyra* ſaith, we are charged by *Roes* & *Hindes*, for that theſe Beaſts are enemies to poiſon, and fellow-helpers againſt ſuch as hurt them.

Aponius.

Rupetrus.

Tho. Aqui.

Lyra:

S. *Bernard* he adiureth by the holy Angels, who are as ſwift as *Roes* and *Hindes*. *Beza* (whoſe expoſition is very good) he ſaith the Spirit of God doth cal the very dumbe creatures to witneſſe againſt ſtirrers in the Church. Some expound *Roes* and *Hindes* to be the chiefe theologicall vertues, adiuring us by our Faith, Hope, and Charitie. Others they

Ber. Ser. 53

Beza.

Hugo. Car.

say we are adiured *amore quo tenemur Sanctis*, by that loue and reuerent dutie which we do owe to the Saints and reuerent Fathers of the Church. To be short, *Gregory*, *Gorrhan*, *Caßiodore*, *Ambroſe*, *Origen*, *Honorius*, *Anſelmus*, *Angelomus*, almoſt euery Author doth differ in his expoſition. So that as the Poet cried out, *Quid clamem? quæ fata vocem? quæ numina poſcam?* So all Authors are at a ſtand, and cannot tell, either in heauen or in earth, or amongſt the creatures, what to call to witneſſe, that they might ſufficiently charge. But that they might be ſure to make all men fearfull to ſtirre, or trouble the Churches peace, euerie one doth adiure by that which in his ſeuerall iudgement is moſt forcible. Amongſt the reſt, the expoſition of venerable *Beda* is very ſignificant and religious: I charge you by the *Roes* & *Hindes*, that is, ſaith he, *per delicias agri*, by the ſoules and tender conſciences of the ignorant and ſimple people, they are the *Roes* and *Hindes* which we muſt hunt after, and ſtudie to take. And very fitly are they compared to *Roes* and *Hindes*, becauſe

Hierom. in *Per ea quæ ijs charis eſſe uouit & amabilia*

Venerable Beda.

Plin li 8. cap. 53.

becauſe as *Plinie*, *Philoſtratus*, and *Solinus* writeth, they are moſt tender and fearfull of all beaſts, affrighted with any noiſe, checked with the leaſt foile, turned out of courſe with the cracking of a ſtick, preſently make head another way, and when they are once out of their wonted walke, *Erranti in via, nullus eſt terminus*, they run they know not whither, even to their owne death. Such is the nature and diſpoſition of common people, ſoone ſtirred up, quickly awry, ſometimes running full head one way, on a ſudden turned as much another. Therefore it is a ſervile courſe, and bewrayes a vaine and proud ſpirit for any, eſpecially men of religion and underſtanding, to fit the fancies, and ſeek to winne unto themſelues the applauſe of cõmon people. *Plato* in his Common-wealth forbids men to range up and downe, to ring away other mens Bees: yet the only glory of ſome men is, to get flockers and followers after them, by ranging and gangling in matters of no importance.

Solin. li. 3.

1. Sam. 25. 24. Act. 12. 2.

Plato de Repub.

Surely as a weake and feeble braine followeth the waxing and waning of the

Moone; ſo the brainſick humour of the multitude is ſubiect and pliable to every change and revolution. Whereupon *Homer* compares the diſpoſition of common people to the ſtanding corne, there comes a puffe, and blows it all on the one ſide; there comes another blaſt, and ſwaies it as much on the other ſide. It is a fit compariſon made by the kingly Prophet: *It is the Lord that ſtilleth the rage of the Sea, the noyſe of the waves, and the madneſſe of the people*; iumping therein with the Prophet *Eſay*, where the nature of the people is compared unto the billows πολυφλοισβοῖο θαλάσσης, of the troubleſome and working Sea, that cannot reſt. So eaſily ſet agog, ſo delighted with novelties, ſo full of alteration and change are the affections of common people.

Homer.

Pſal. 65. 7.

Iſa. 17. 12

In the 28 of the *Acts* S. *Paul*, whileſt the Viper hung upon his hand, he was a *murtherer*; againe, the Viper ſhaken off, in the turning of an hand, he was a *God*. In the third of *Ezra*, and the twelfth, the *people wept*, becauſe they had no Temple: after, when the Temple was builded,

builded, then *they wept* as faſt againe, becauſe the glory of the ſecond was not like the firſt. In the time of Q. *Mary*, there was lamentation and crying out, that Idolatry was ſet up, the Church polluted, and the Goſpell taken away: afterward, when, through the great mercie of God, the Goſpell was advanced, and the light thereof did comfortably ſhine throughout the whole Kingdome, then they murmured, and cryed out as faſt againe, that we had *no Church, no Miniſtery, truth was wrapt up in Ceremonies, and all was Antichriſtian.*

In the 19. of the *Acts*, *Demetrius*, and other ſubtill heads of the Tradeſmen of Epheſus (meerly for their owne gaine) raiſed a great tumult, and getting the people together, cryed out, *Great is Diana of the Epheſians*; preſently the people were carried with ſuch a tempeſt of fury, that the Citie was all in an uproare, they ran and ruſhed whither they liſt in great confuſion, much violence was offered, and yet at laſt, as appeareth in the 32 verſe, *the moſt part knew not wherefore they were come together.* In like

Nobiles quidam præcipui hujus regni meũ egerunt, anno 1583

sort, not many years agone, divers perſonages of great credit & countenãce (they & their predeceſſors being long ſince enriched by the revenues of the Church, & fearing to loſe thẽ) apprehending preſently the ſucceſſe, inveigled many weak men, yong Divines, Tradeſmen, Artificers, & ſuch like, & they all cried out, for the *Geneva Diſcipline*, & Scottiſh reformatiõ in the Church. The ignorant multitude once ſtird up, the whole Land was in ſects and tumults, the State was troubled, the Prince was diſobeyed, good Lawes were neglected, by Libels, Pamphlets, by concealments, by treacheries, by ſundry foule diſorders, violence & diſgrace was offered to many ſocieties, and worthy callings in this Land; and yet I dare ſay, the moſt part never knew what they did deſire: nay, I dare cõfidently affirme, the chiefeſt and learneſt Sectaries of thoſe times, and even at this day, not (a) ſix of them did ever fully & ſoundly agree in the maine points, and manner of erecting this their Goddeſſe *Diana*, this affected diſcipline and reformation. Yet behold and obſerue the effects. Theſe

a A Booke of diſcipline compiled after the Geneva faſhion by M. Knox and others, reiected of the diſciplinarians, and termed a deuout imagination.

ſilly

ſilly *Roes* and *Hindes* once ſtird up, they flockt together, and aſſembled in woods; they haunted private Conventicles in the night; they had ſecret Printers in every corner, the publique Congregation grew odious, the holy word and Sacraments were deſpiſed: at length they affirmed plainly there was no true miniſter in the Church of England, & ſo ſome fled beyond ſeas, others gave up their calling, lurking idlely in other mens houſes, ſeducing their minds, and waſting their eſtates. While theſe reformers thus ran their courſe, honeſt plaine men, ſimple people, beholding ſuch parts taking and contentiõ, ſeeing ſuch acceptions of perſons, & variety of opinions, they in their ignorance ſtood at a gaze: ſome fel away to the Church of Rome, others waxed neither hot nor cold, Atheiſme crept in, devotion was laid aſide, God exceedingly diſhonoured, and the eſtate both of Church and Commonwealth very much defaced. I ſay no more of theſe *Roes* and *Hindes*; λάω μὴ πίστευε; πολύτροπος ἐστιν ὁ μέλος. If then we regard the ſalvation of ſimple people, by rooting out of Atheiſme and

Another book called Diſcipli. Eccleſiæ ſacra verbo Dei deſcripta, *corrected, altered and amended, about* 1587

and ſuperſtition, if wee tender their peaceable and Chriſtian life, who are περιερεθισμοι, miſled upon everie light occaſion, then we muſt wholly lay aſide all contention and difference whatſoever: with one heart, with one conſent, we muſt all preach one and the ſelf-ſame doctrine, all uſe the ſame Ceremonies, thereby to winne the people to godlineſſe of life, and holy reverence; and alwaies (in regard of their weakneſſe) we muſt be ſhie and fearefull of ſtirring in the Church. The very Heathen have taught us diſcretion in this point.

Aug. de civit. Dei. li. 4. ca. 31.

Amongſt the wiſe Grecians, the difficult points of their Religion, were never layed open to the diſcuſſing of the ignorant people, but cloſed up with ſilence. *Varro*, that notable and learned Writer, removed thoſe bookes which he wrote touching the deepeſt queſtions and myſteries in Theologie, from the ſight and knowledge of the multitude; *Scholis vero ac parietibus clauſit*, hee reſerved them private to the learned Schooles.

Aug de civit. Dei. li. 6. ca. 5.

Aboue all others, the holy Apoſtles, and

and ancient Fathers of bleſſed memory, were ſo chary in this point, that if any doubt aroſe, if any queſtion or controverſie fell out among them: they did not by and by ſet forth bitter Invectives and ſeditious Pamphlets, they did not put up clamorous Bils to Tẽporals Courts, they did not creepe and crouch to Laymen, for the bolſtering and bearing out of any diſorders in the Church, they did not haunt and trouble Chriſtian Princes, with bold and unadviſed petitions; but as we may ſee by the Apoſtles, *Acts* 15. a matter of great conſequence, was orderly and lovingly diſcuſſed at *Ieruſalem* (the Schoole of the Prophets) and ſo peaceably ended by the chiefe and moſt excellent Apoſtles. This preſident and worthy example was truly followed by S. *Hierome*, by S. *Auguſtine*, by *Chryſoſtome* and *Epiphanius*, by the good Biſhop of Alexandria, in the time of *Arrius*, by *Theodore*, who ſent privately to *Paul* Patriarch of Conſtantinople: thus they conferred peaceably together, they wrote privately one to each other, and ſo (never making the people

Act. 15.

Niceph: eccleſ. hiſt. lib. 8 50. Paulus Diaco.

people acquainted) doubts being reſolved, and controverſies ended, every man did reſt ſatisfied in his obedience, and went peaceably on in his ſeveral calling. Theſe holy and grave men conſidered well, that the ſoules of the ignorant people were precious, their minds like *Roes* and *Hindes*, eaſily miſſe-carried, ſoone ſtirred up, and quickly driven from their wonted layer; therefore as the good Shepheard in the 23. *Pſal.* they *fed them peaceably in green paſtures*, they led them not unto torrents, to troubleſome whirl-pooles, but ἐπὶ ὕδατα ἀναπαύσεως, to the waters of reſt; and, as the originall doth infer, to the ſweet ſtreames that *runne quietly*.

Heres baci in Pſal. 23.

Stirre not.

THe ſubſtance of this charge is double: Firſt, not to ſtirre in reſpect of the danger. Secondly, not to waken, in regard of the Spouſe, who is fallen aſleep, and peaceably taking reſt. It is dangerous to ſtirre, for that a rent or ſchiſme

ſchiſme in the Church, is like a wound in the ſoule, or a great breach in the Sea, there is almoſt nothing able to cloſe it up againe. Howſoever at the firſt it ſeemes of ſmall reckoning, and of no importance, yet it never ſhews it ſelfe at the beginning in the right colours, but *creſcit eundo*, it creeps on and gathers ſtrength; and we ſhall never reade that the primitive point of any Schiſme, did ever reſt, or ſtay it ſelfe, untill it came to a full period of plaine Hereſie. *Nullum Schiſma, non ſibi aliquam poſtea confingit hæreſin. Of one little ſparke is made a great fire. Arrian* his hereſie, it was but a ſpark (as *Nicephorus* doth write) firſt raiſed by one *Alexander Bancalis*, becauſe another was preferred before him: yet this ſparke ſet Aſia, Africk, and Europe on fire, and ſo poyſoned the ſpawne of the Church, in the flouriſhing ſpring of worthy *Conſtantine*, that even to this day it never recovered the loſſe againe.

Hiero. Eccle. 11. 32. Niceph. Eccl. hiſt. li. 8. ca. 5: Caſſiod. li. 1. cap. 12.

Mahomet that Antichriſtian Infidell, firſt beganne his ſect with a few followers, and becauſe *Heraclius* the

Carion. an: dom. 641.

the Emperour let him runne on, neglecting him as not worthy to be defeated; shortly after, under colour of his Religion, he over-ran Asia, defaced the East Church, subverted the glorious Empire of Constantinople, and so continues to this day the scourge of all Christendome.

Sleidan. *Bellum rusticanum absumsit Germaniæ 150000, uti est in vita Clementis Rom Pontif.*

Did not the *Anabaptists* of late yeares 1525. even of a small sparke raise such a flame in Germany, that growing at length to parts taking, by the base multitude, Temples and Cities were set on fire, banishment and proscription inflicted upon the innocent, and at length a butcherly massacre made of fiftie thousand people, slaine at one time, and an hundred thousand Christians murthered at another. They began with the Bishops and Clergy, but they ended with the deposing of Civill Magistrates, and destruction of the people.

Bullinger.

The ground and primitive cause of all the contentions raised heretofore in our Church, was at the first a small discontentment, a matter of privat grudge, a little sparke: but by a bold admonition

Admonition.

given

given at that time to the high Court of Parliament, it awakened all England, and ſet a number of tongues and pennes on fire (not with ſuch fire as fell on the Altar, and ſanctified the Sacrifice) but with the fire of bitterneſſe, ſchiſme, & contention, which could never yet be throughly quenched to this day.

From this ſpark as from *Hydra*, what a number of poyſoned heads ſprung up, Anabaptiſts, Browniſts, Puritanes, Catharists, Atheiſts, the Familie of love, and ſuch like? And notwithſtanding thoſe worthy and learned men, who fled in Q. *Maries* time (as *Iohn Bale*, *Richard Coxe*, *Iohn Parkehurſt*, *William Barloe*, *Alexander Nowel*, *Iohn Iewel*, *Edwin Sands*, *Edmond Grindal*, and very many more) maintained the government of the Church of England, uſed in their holy Aſſemblies the forme of ſervice, and order of Ceremonies which were eſtabliſhed in King *Edwards* time, and ratified againe by good Q. *Elizabeth*; yet behold, contrary to the iudgement and courſe of theſe learned and holy men, what ſtrange, what fierie, and ſtirring

ring concluſions were raiſed. That (*a*) the choiſe of Miniſters ſhould ſtand upon the approbation of the people, and that they are all of equall authority: that the Church government was utterly unlawfull and Antichriſtian: That the Article of our Faith, touching Chriſts deſcention into hell was foiſted into the Creed: That the (*b*) Lords Prayer, by our Saviour himſelfe commanded, was not to be uſed: That no (*c*) Holiday might be obſerved, but onely the Sabbath: That no (*d*) Father, or humane writer might be alledged in the Pulpit: That the book of Common Prayer was to be aboliſhed: That all the Ceremonies of our Church were Popiſh and to be ſwept away: (*e*) That the calling of Biſhops was an Antichriſtian and divelliſh hierarchie: (*f*) That reformation of Religion belongeth to the Communalty: (*g*) and that the people are better then the King, and of greater authority: That (*h*) the Presbyterie, and not the Prince, was to be ſupreme Governour in matters Eccleſiaſtical.

This ſparke, what a number of (*i*) ſeditious

a *Cartwright Admonitiõ. Suppy to the Parlia.* 56.

b *Hacket executed.*
c *Feſti dies ſunt cõmode abolendi. Schiſmaticks in Berry.*
d *Defended openly in the Univerſity.*
e *Mart. in 1. Adm. pa.* 25.
f *Knox to the Commonalty fol.* 99.
g *Buchz. de jure regni pa.* 61.
h *Scottiſh Presbytery in priſon at this day.*
i *Martinus Mart. Senior.*

ditious bookes, biting Libels, and slanderous Pamphlets did it raise? This sparke amongst our selues, what heart-burning, what boyling & secret grudges (by the neglect of some, and applauding of others) did it breed? This sparke amongst great Personages, what palpable Hypocrisie, what foule Sacriledge did it cause to bee committed? This sparke, what a gap did it open, and what way did it make into the hearts of many men, first to doubt of the truth, and so after to be wonne to the Church of Rome? Amongst the *Roes* and *Hindes*, what disordered Conventicles, what prophane actions, what secret whisperings, what vile treacheries did this sparke procure? Townes, Cities, Vniversities, the whole Land was on flame with this sparke.

Mart Prote Martinus Epist. His Epitome.

ay any worke? Bishopricks spoyled, dismembred.

In London. Ipswich. Couentry. Cambridge.

In the peaceable estate of any Church, to renue any old point of heresie, to set on foot any new opinion, any schisme, or intricate question, it proves like the cloud that *Elias* saw: at the first his servant looked and hee saw nothing; by and by hee bad him looke againe,

1 King. 18. 44.

and it beganne to arise as big as a mans fist, at length it couered the whole skie with darkenesse, and immediately there followed a storme. In like sort the most dangerous heresies that euer were, at the first they haue beene raised of a small matter, and seemed nothing, but in the end they haue shadowed the face of the Church, and caused immeasurable bloud-shed. Nay, it is to be obserued, in the course of all ages and times, that the greatest Monarchs, and most flourishing Kingdomes of the world, haue neuer receiued such fearefull blowes, and vnexpected down-fals by open and forraigne enemies, as they haue done by stealing innouations, and secret treasons, first raised by Sects and Heresies in Religion. There is nothing doth so knit together the hearts of men, as the band of Faith: againe, there is nothing doth cause such deadly hatred and mortall hostilitie, as difference and discord in Religion. In a word: Dissention is the ordinary gate whereat destruction entereth in. The destruction of *Ierusalem*, it first beganne with the ciuill discord of *Simon* and *Eleazer*:

zer: By the diſſention of the Chriſtians in the Eaſt Church, the Turkes firſt entred into Hungary. And ſo generally diſcord hath euer wrought the tranſlating of Kingdomes, and finall deſolation. Therefore beloued Fathers & Brethren all, I humbly beſeech you in the name of the liuing God, *Submit your ſelues to al manner ordinance of man, for the Lords ſake:* euery man ſtand faſt in loyalty and faithfull obedience, goe peaceably on in that calling wherein God hath placed you, ceaſe to be contentious, and with an humble ſpirit ſtriue to walke before the Lord in truth, and with a perfect heart. That ſo the God of conſolation and peace, who hath planted amongſt us the Goſpell of peace, and hath ſet ouer us a religious King, a louer of peace, & hath ſetled in his dominions a ioyfull peace, may giue unto his Spouſe, and grant unto his Church, loue, unitie, and a perpetuall peace, for his owne name and glory ſake.

1 Pet. 2. 13
Tit 3. 1.
1 Tim. 2. 1.
Rom. 13. 1.

Waken not:

Cant. 8.9. THe ſecond part of this charge, is, not to *waken* Chriſts Spouſe, for iealouſie is cruell as the grave: and if any man be ſo hardy and bold as to waken his *Love*, it ſhall ſurely be revenged. In the 54. of *Eſay* and the fift, as Chriſt is there called the *Husband*, Hee that made thee is thy *Husband*, euen the Lord of Hoſts: ſo *Revel.* the twentieth, & the ninth ver. the Church is the Bride or the Lambes wife, and here very graciouſly hee vouchſafeth to call her his *Love*.

There is much adoe, many grievances ere Lovers be united: the Church of the Iewes was 480. years under the perſecution of *Pharaoh*, and vexed by the Gentiles, or ever it came to enioy peace and proſperity under *Salomon*. The Primitive Church was 300. yeeres militant under ten grievous perſecutions, or ever it came to be dormant under *Conſtantine* the great. This Church of England in

in times paſt, hath ſeemed to be forſaken of her lover, and often times ſince ſundry broyles, many diſcontentments have ſalne out, or ever ſhe might hope aſſuredly to enioy any quiet reſt indeed. *She went about & ſought him whom her ſoule loued, and found him not. But now as a Bride groome reioyceth ouer the Bride: ſo hath God reioyced over this Land, and decked his Love with ornaments, in a moſt excellent manner, ſhee is become glorious and of perfect beauty, her name is ſpread through the world, and other Nations doe taſte and are ſatisfied with the breaſts of her conſolation.* Cant 3.2. Ez ch. 25.

If wee wiſely conſider, and call to remembrance the bloudy Maſſacres of *France*, and difference of Religion ſtill therein: the wearieſome broyles of *Flanders*, and unſetled eſtate of the Church amongſt them: If wee ſet before our eyes the high indignities offered heretofore in *Scotland*, to our moſt worthy and religious King *Iames*, the ſudden and ſundry mutinies and uprores ever & anon riſing from their Presbyteriall diſcipline: the unſtayed and diſcontented carriage, *The Kings Maieſtie (ſurpriſed at Ruthven, 1584.*

The Kings Maieſtie beſieged at Stivelinge, enforced to take the Caſtle, and in the end to compound for his ſafety.

carriage, the poore and deſpiſed eſtate of ſuch Church-men as firſt hoped, but now cannot with any reuerend gouerne ment rule therein, then muſt wee needs confeſſe, happy are wee in our ſetled peace, and moſt bleſſed in the godly proſperity which we enioy.

This proſperitie, this reſt of the Church, under *Salomon* then, and ſuch like noble, wiſe, and religious Kings at this day, is compared unto *Sleepe*, and out of this ſleepe, the Church may not be wakened. For throughout this whole Song, Chriſt is neuer ſaid to haue ſlept with his Spouſe, neither is there at any time mention of ſleep, but preſently (as in three ſeuerall places) followes this Charge; that no man waken.

Ouid.

Homer.

There is one kinde of ſleepe, which is *Mortis Imago*. *Homer* cals it θανάτου ἀδελφὸς, deaths Brother, or a dead ſleepe: Saint *Paul* in the ſixt to the *Epheſians* 18. he tearmes it the death of ſinne, πνεῦμα κατανύξεως, the ſpirit of ſlumber: The Church of *Sardis* in the third of the *Reuelation*, is ſaid to be in this ſlumber. Our Church alſo was ſuppoſed to haue been

in

in this ſleepe, and thereupon thoſe *Good men, Vaux, Piercy, and Catesbie, reſolved to take puniſhmẽt of the wickednes of theſe times, & to waken us.* But howſoeuer *the Spouſe might ſleep, her heart was waking*, the praiers of the Saints continually crying, keep the mercy of the Lord n *aking*, ſo that though we ſlept, the keeper of Iſrael did neither ſlumber nor ſleepe: Hee opened the eyes and wakened the heart of his choſen ſeruant, to doubt of the dãger, diſcry the plot, & to preuẽt the *deadly Blow*. He is deliuered, the Lord is magnified, they are fallen, we ſtand upright, & bleſſed be the God of our ſaluation.

O fearefull waking.

Cant. 5. 2.

There is another kinde of *Sleep* which is *Ros Naturæ*, the ſweat of the dew of nature: of this ſleep the Phyſitians ſay, it is the repaſt of the body, & the greateſt comfort in nature that may be. Such a *ſleep* is this of the Spouſe, *ex rore divino*, the dew of heauen hath fallen upon her, he hath giuen his beloued *ſleep, & ſacro ſilentia ſomno procurat*: he commanded ſilence in her holy *Sleepe*.

Bernard.

God forbid I ſhould come hither in the name of my God, and ſtand here be-

fore his holy and honourable preſence, to wound my conſcience, by deliverıng an untruth, or by blanching of ſinne and corruption, to diſhonour my holy calling. No *vinit Iehovah*, the Lord knoweth my thoughts, I ſpeake the truth (as I conceive) from my ſoule, to the glorious praiſe of our everlaſting God, and to the great comfort and incouragement of all that heare mee. As it is in the former part of this Chapter: *Chriſt hath now brought his Spouſe into the wine Cellar, he hath ſtayed her with flagons, and comforted her with apples, his left hand is under her head, and his right hand doth imbrace her*: that is, ſatisfied in great meaſure, both with temporall and ſpirituall bleſſings, ſhe doth reſt in great proſperitie. *She hath laid her downe in peace; & taketh her reſt, for now the Lord hath made her to dwell in ſafety.* O let us praiſe the Lord for his goodneſſe, and never bee aſhamed, to declare the wonders, and to publiſh the bleſſings which he hath brought upon us this day. Our eyes doe ſee them, our thoughts muſt needs acknowledge them, and our

Verſes 4 5 6

Pſal. 45.

our enemies (we find by late experience) with ſecret and great malice doe envy them. Give mee leave therefore (I humbly beſeech you) euen for the glory of Gods bleſſed name (whoſe exceeding mercy wee are bound to acknowledge) and alſo for a teſtimonie of our own priuate duties, to make ſome relation of thoſe benefits which wee enioy by the bleſſed gouernement of our gracious Soueraigne, whoſe happy and ioyfull entrance into this Kingdome we doe celebrate this day.

It is a plaine, but an excellent principle, Euripides. ἄρχειν μὴ μαθὼν, ἀρχεῖν μὴ ἐπιχείρει. Let him never take vpon him, nor deſire to rule, who hath not firſt learned to obey and to forbeare. It is well knowne vnto us all, ſundry times hath the quiet ſtate of this Realme beene diſturbed, much hurlie burlie raiſed, many treaſons brued, practiſing & procuring the death of our former *Queene*, pretending ſomewhat, ſome title and intereſt vnto the Crowne; but behold, notwithſtanding the apparant truth of his Maieſties title was openly knowne to all the ſtates in Chriſtendome,

dome, and that long before, hee might haue procured ſtrong meanes to haue inueſted himſelfe with the honour and poſſeſſion of the ſame: yet ſtill did hee patiently abide the Lords leaſure, as one who truely feared God: hee neuer combined with *France*, nor complotted with *Spaine*; he neuer ſtirred up either Subiect within, or forraign power without: but that which is yet very ioyful to remēber, and ſeldome performed of naturall brothers in one family, two mighty Princes, *good Queene Elizabeth, and our bleſſed King*, moſt amiably they did loue and liue, and (as it were in one Land) peaceably raigne together.

Forbearance

When God had ended her dayes in peace, after many diſtracted feares wherwith the hearts of all beganne ſodainely to be perplexed: how bleſſed were wee in the preſent ſucceſſion of the crowne? the happy gouernmēt wherof, did calmly come in, and peaceably ariſe, as after a ſhort night, the cheerefull and faire morning Sunne ſhine.

Succeſſion.

How ſecure is now the State, in the undoubted apparance of bleſſed *Iſſue*? a ſtay

Iſſue.

to

to the land, and comfort to euery good Subiects heart.

Blessed art thou, O Land (saith the Scripture) *whose Prince is the Sonne of Nobles.* Prou. 28. 15.

In the royall descent of this imperiall Crown, the Rose is not onely sprung frō the Red & White, descended from the noble off-spring of both houses, *Lancaster* and *Yorke* (thereby most happily taking away all occasion of ciuill dissension) but moreouer, happy are we in our selues, and fearefull to other Nations, in the quiet & lawfull union of these kingdomes. Phantasticall humors did please themselues a while, and selfe-conceited heads haue vainely discoursed with idle similies against the ordinance of God in this behalfe: but (leauing the future successe and further coniunction to Prayer, forbearance & time) in this one blessing we may plainly behold the extraordinary mercies of the Lord. For I am undoutedly perswaded (next after the knowledge of Christ, and the true profession of the gospell) *this day, this day* I say, is now, and hereafter shall bee the most memorable and happy *Day* that in this Land

Royall descent.

Union.

Land was ever commended unto poſteritie theſe one thouſand yeeres. Indeed the Conqueſt of *France*, hath title of renowne: but wee know well the poſſeſſion thereof was gotten by bloud, kept with charge, and loſt with diſhonour. But by his Majeſties lawfull Succeſſion unto the Crowne, that which the Great and deepe Stateſ-men of England, forecaſt many hundred yeeres to compaſſe; that which by dint of ſword, and much effuſion of bloud hath often beene attempted; that which all the victorious Kings of England often deſired, but never fully effected; that which the example of other Chriſtian Kings, and the wiſeſt Nations teach us; that which the very identity of place, language, condition, nature, ſoile, affinitie and all in themſelves doe offer: the LORD GOD, who is wonderfull in counſell, and excellent in workes, that hath he ſweetly brought about: without preſent alliance in mariages, without tumult in warre, without wrong to any State whatſoever, *Iſrael & Iuda*, *Scotland & England*, are both one, the

the ſecret and wiſe ordinance of GOD hath ſo ſetled it: O let the conſent and mutuall loue of both nations peaceably confirme it, and GOD in his mercy and goodneſſe ſeale it faſt for ever.

Iriſh expeditions ceaſed.

Since his MAIESTIES happy entrance into this Kingdome, how well is the whole Common-wealth eaſed and diſburthened of the continuall and troubleſom *charge* of our wonted Iriſh expeditions?

Spaniſh broyles appeaſed.

How Chriſtianly are appeaſed the unchriſtian and bloudy ſpoyles, frequent robberies, and inhumane murthers daily committed betweene the Spaniards and us?

Confederate league moſt chriſtian.

Moſt godly and amiable is the confederate league concluded with our bordering neighbours round about us. To ſubdue Nations, and enlarge kingdomes by conqueſt and bloud ſhed, to wicked and tyrannous Princes it ſeemes great glory and felicity: but by good and Chriſtians Kings warre is never ſought, but enforced by neceſſity. *Felicitas maior eſt vicinũ bonum habere concordẽ, quam*

Malis felicitas, bonis neceſſitas.

quam vicinũ malum subiugare bellantẽ: It is greater honour & felicity to retaine the loue of a good neighbor concording in peace, then to continue the secret hatred of an ill neighbour subdued by warre.

Aug. de civit. dei. lib. 4. 15.

Isocrat. ad Nicocle.

The wise Orator saith: σύμβολος ἄγαθος, χρησιμώτατος, καὶ τυραννικώτατος ἁπάντων κτημάτων ἐστιν. Faithfull & wise counsellers are the most profitable & worthy treasure, which any Prince inioyeth. And is not the Common-wealth furnished with as noble, faithfull and wise *Counsellors* of state? as learned, stout, uncorrupted *Iudges?* & worthy *Lawyers?* as reuerend *Bishops*, shining in their liues & learning, as euer age afforded? al these (through the milde and wise gouernment of a gracious King) retaining their former dignities, and faithfully performing their duties both to God and to their King?

Faithfull Counsellers. Learned and uncorrupted Lawyers.

Reuerend Bishops.

Gospell established.

Is not the *truth of the Gospell*, most peaceably established, and carefully professed, with such reuerend and constant ioy in hearing the Word, & frequenting of prayer, as giueth example to all the Protestant Princes of Christendome? To

see

ſee the populous court of a mighty King, as peaceable, well giuen and religious, as the well ordered family of a priuate mans houſe, what Chriſtian hart wil not ioy to heare it, & who can but magnifie the God of heauen to know it?

Mariage honoured.

The ſacred bands of holy mariage, are they not tenderly kept, highly eſteemed, & haue they not beene ſolemnly graced in Court, to the imitation of all the Land?

Learned and Godly teachers.

Euery great Citie and incorporation, and euery part of the Land, is it not repleniſhed with godly and *learned Preachers*, trained up in the Vniuerſities, able in ſome good meaſure to teach, rebuke, and exhort with good diſcretion and iudgement? What ſo is wanting and defectiue herein, ſuch hath beene his Maieſties Princely zeale, that he hath referred the care thereof to ſpecial Committees, that with all conuenient ſpeed, *Wales*, *Ireland*, and the *Northren Borders*, might bee ſupplied and planted with learned and religious Teachers.

Conference at Hampton

Henry Iacob in his ſeditious Epiſtle dedicated to the King, is not aſhamed to affirme

Hen. Iacob

Ceremonies godly and approued. T. C.

affirme that the *preſent eccleſiaſticall orders are more friendly to Papiſts, Libertines and Atheiſts, then to the ſincerity of the Goſpell:* another alſo of the ſame ranke, ſets it downe, that wee may better conforme our ſelves in orders and ceremonies to the *Turke*, then to the *Papiſts*. What a ſtrange and dangerous poſition is this? O where is diſcretion and pietie, where is Chriſtian love and holy moderation? Seeing the doctrine is ſound and good in the chiefe & maine points of ſalvation, why ſhould any man ſpeake ſo unadviſedly in matters of leſſe importance? Alas, we alſo are bound to pray for you, to ſhew you the right way, and woe be unto us, if (as men pleaſers) we ſhall ſpeake againſt our own knowledge, or that others ſhould bee conſtrained to ſubſcribe to that which is not conſonant with the truth of God. Heare therefore, and as a wiſe and underſtanding people at length bee ſatisfied. For, undoubtedly the Ceremonies of the Church, and eſpecially the uſe of the *Croſſe*, ſo much excepted againſt this day, as the *Standard of Chriſts*

Christs honour, hath euer beene aduanced, and borne aloft in the eye of the Church, to the comfort of all good Christians, by the whole troope of the blessed Fathers, the Chariots and horsemen of Israel. And generally those Ceremonies at this day vsed in our Church, they are in themselues indifferent, in number few, in vse decent: They are peaceable in regard of conformitie, reuerend to breed deuotion in the people; and for continuance, these one thousand five hundred yeares, uncontroulable. They are consonant with the Scriptures, the exposition whereof, is confirmed by the judgement of the ancient Fathers of the Primitiue Church; approued directly by later Interpreters, defended soundly by new Writers, discussed by kingly conference, agreed vpon by Nationall consent, established by highest authoritie, attested and made good by the approbation and judgement of other neighbor Churches, as appeareth plainly in the confessions and seuerall Articles of * *Helvetia, Boheme, Ausburge, France, Flanders,*

The vse of the Crosse approved by Origen. in Psal. 38. Basi. de Spir. sanct. cap. 27. Chry. tom. 2. hom. 55. in Mat. ca. 16. Hier. li. 3. in Ezec. Aug. Tract 55. in Ioh. & de verbis Dei, Ser. 18. & 53. Greg. Mag. in li. 3. in Iob ca. 33. Ambr. li. 2. cap. 7. and other many.

* Helvetia 1. art. Boh. 25. 15. 18. Aus. art. 4 Fra. art. 32.

Fland. art. 32. Sax. art. 20. Swev. cap. 4.

Flanders, Saxonie, and *Sweveland.* It is a grounded principle, approved by the learned Divines in all ages: *In rebus in quibus nihil statuit certum Scriptura divina; nobis, populi Dei & Christiani Principis jura tenenda sunt.* In those things wherein the Scripture hath set down no certaintie, the Laws of the Christian Prince, and of Gods people are with all obedience to be imbraced.

Sabbath.

To proceed in this peace and prosperity of the Church concerning the *Sabbath*: How generally it is observed, how religiously sanctified, even in this great and bufie Citie, wherein the streets may often bee seene in a manner desolate, and few stirring upon the Sabbath, in the time of divine Prayer and Preaching? The painfull preaching frequented with infinite Congregations, and mightie assemblies in this famous Citie; the diligent and daily Prayers, the devotion and thanksgiving, the readinesse and attention in hearing the Word of God both preached and read even in this place where I stand,

ſtand, doth witneſſe what I ſay. O how faire and bleſſed a thing it is for a Chriſtian King to heare and know, all the inhabitants of his Dominions, to bee aſſembled upon the Sabbath, to be knit together as one man, prayſing, ſinging and reioycing in God, all their Prayers well neare at an inſtant as the flame of a thouſand mountaines, aſcending aloft, and piercing the very heavens!

Induſtry of the people.

And is it not as lovely to behold, all the people of theſe Kingdomes, with obedience to Law, and love to their Soveraigne, to go peaceably on as birds in the Spring, buſied everie one in their ſeverall callings; and all the weeke long chearefully following their vocation?

Plenty

Hath not the Lord crowned yeare after yeare with his bleſſing, the land giving ſuch increaſe, that notwithſtanding there bee at this preſent, in this Citie and Suburbs about ſixe hundred thouſand living ſoules, yet they all are wel and plentifully fed, and al the people throughout the Land waxing warme and wealthy, ſit peaceably under their

Vines, taking their pleasure and recreation? Isocrates. Σημεῖον ἐστὶ τὸ καλῶς βασιλεύειν, ἐὰν τοὺς ἀρχομένους ὁρᾷς εὐπορωτέρους καὶ σωφρονεστέρους γιγνομένους: It is alwayes an assured and good signe of excellent government, when the people of any kingdome do grow more wealthy, and become more civill and religious.

Good laws. What excellent and godly Acts stand in force for the wise ordering and comfortable relieſe of the poore? What straite and holy Canons ordained, for the religious proceeding in all matters Ecclesiasticall? What severitie is openly pronounced, and what punishment daily executed upon corrupt Officers and Pollers of the people?

Mercy. Hath not Mercie triumphed over Iustice, and compassion to forgive (the perfect note of true Christianitie) shewed it selfe abundantly in pardoning sundrie offences, and sparing the lives of dangerous and hatefull Traitors?

Democritus. Feare admits no securitie: ὃν πάντες φοβοῦνται, πᾶς φοβεῖται, whom all men are afraid of, such a man stands in

feare

feare of all men. And therefore like a wiſe and right Chriſtian Prince he doth not build his ſafetie upon ſtrength and power, but upon the mercy of God, upon *Princely affability* with his Nobles, and upon the loue and faithfulnes of his Subiects. Doctor *Hill*, & other Papiſts, *Iacob* & other Sectaries, they ſlanderouſly avouch that their perſecutions are many, and their afflictions very grievous; and yet behold, al diſſenſion in Religion, hath beene alwayes laboured, and is ſtill ſought, by all forbearance and gentle meanes to be appeaſed: yea, towards all men in generall, *the government is ſweet and milde*, and himſelfe in his private nature ſo loving and compaſſionate, that as *Theodo.* he ſeeketh to binde men unto him, not by terrour, force, and compulſion; but by loue, bountie, and religion. Vnquiet, troubleſome, and ſeditious Spirits will neuer ceaſe to murmure and complaine: but the point is, *Non qualia, ſed qualis quiſq; patiatur*; not what manner of things they are which we ſuffer: but with what courage and conſtancy we undergo them.

Affability.

Milde gouernment.

Ambr. de obi. Theod

Aug. de civit. Dei, li. 1. ca. 8

Since his blessed reigne do not our hearts secretly tell us, that we feele and daily taste of joyfull *Peace*, a Christian *Peace*, an honourable *Peace*, fought by mighty Kings, and imbraced by forraine Nations, as in the dayes of *Solomon*?

Peace.

Is not true *Nobilitie* honourably respected? *Vertue* and well-doing chearefully rewarded? *Holy men* and discreet daily advanced? the *Revenues of the Church* lately confirmed: and divers *Foundatiõs of Religion*, already laid, as in the glorious reigne of great *Constantine*? The Lord is God, the Lord is God, and who is such a God as our God? O wretches, and unthankfull men that we are, we know not our owne good, we weigh not the sweet mercies of a kinde and gratious God. For in these and many other respects, which are most apparant to the view of all men, I assure my selfe that his Royall Majestie (whom the Lord protect with his mightie hand, long to reigne over us) is now, and shall bee for ever renowned amongst the most famous Kings that ever lived in the world: and that the Church and Com-

Vertue rewarded.

Common-wealth of England, ſo happily governed by his Highneſſe, is now at this day the moſt Apoſtolike and flouriſhing Church, the moſt Religious Court, the moſt peaceable and upright State that is in all Chriſtendome: Howbeit, when Prince and People, when Nobilitie and Clergie, when all eſtates and degrees do thus godly and peaceably go on, enjoying ſuch bleſſed happineſſe, ſuch quiet and repoſed peace; would not the Sunne be abaſhed, and the powers of nature danted, that Chriſtian men, and eſpecially ſuch as are devoted unto God in ſacred and holy Orders, ſome profeſſing great *holineſſe and auſteritie*, others *much pureneſſe and ſingularity*, both theſe ſhould never ceaſe to diſturbe and waken the Churches peace? Surely it is the Lord that giveth his beloved ſleepe: and this ſleepe, this proſperitie of the Church and Commonwealth, it is a bleſſing ineſtimable unto his people; therefore when he vouchſafeth to give reſt, no man ought to waken or ſtirre, *Vntill ſhee pleaſe*, and that is *Never*. *Vntill*, it

Vntill.

is plainly *Never*, Genes. 8. *The Raven returned not untill the waters were dried up*, that is, *Never*, Matth. 1. 25. *Ioseph knew not the blessed Virgin, untill she had brought forth her first begotten*, that is, *Never*, *never* let any man waken the blessed Spouse.

The Conclusion.

BVt for as much as the person, from whom this commission is directed, is the *Metropolitane and great Shepheard of our Soules, Christ Iesus*: the Penner of it, the *holy Ghost*, *the heavenly Secretary*: seeing he vouchsafeth to call the Church his *Love*, the deepest of all the affections: her peace compared to *Sleepe*, the sweetest comfort in nature: seeing Christ Iesus himselfe, most wise, loving, and fearefull, is not content to perswade, but vehemently to *charge*, and yet the attributes applyed most sweet and kinde, *Daughters* for Loue; *Ierusalem* for Peace: seeing the

Charge

Charge it ſelfe is ſo ſtraitly given, *not once to ſtirre*, and in no caſe to *waken*; the Date ſo plainly ſet downe, that is, muſt be *Never*, according to the tenure of my Text: in the perſon of Chriſt Ieſus, I adjure, and ſolemnly charge; I charge by the holy Patriarkes, *Abraham, Iſaac*, and *Iacob*, who in their generations were men of *Peace*: I charge by the holy *Apoſtles*, who haue commanded us to keepe the unitie of the Spirit, in the bond of *Peace*: I charge by the holy *Angels*, who at the birth of Chriſt did ſing *Peace*: I charge by our *Faith*, *Hope*, and *Charitie*, which are the fruits of *Peace*: I charge by that *Obedience*, due both to the Civill Magiſtrate, and ſpirituall Governour, who are by all good meanes to preſerue and maintaine *Peace*: I charge by the *dumbe beaſts* of the field, who ſhall take revenge upon the diſturbers of *Peace*: Laſtly, I adiure and charge by the *Soules of the ignorant and ſimple people*; the leaſt whereof a thouſand worlds are not able to redeeme, that no man deſpiſe the voyce of this great Shepheard, this double

double and three-fold charge, which concerneth the flourishing and happie peace of our countrey, the prosperitie and peaceable rest of the Church; the being, liuing, and well being of us all.

Whosoeuer hath any true taste of a religious heart: whosoeuer hath any respect to the honour of his name, and regard of his posteritie: whosoeuer hath any dutifull affection to his Prince and Countrey, let him pray rather that his tongue may cleave to the roofe of his mouth, and his right arme wither from his body, then once to be accounted amongst the number of those, who will be seene to stirre in so well gouerned a State, to waken so blessed rest of the Spouse, to discontent the religious heart of so gracious a King, and to blemish the glory of so renowned a Common-wealth.

Ah Lord, what estate of Church or Common-wealth, did euer in this world attaine unto perfection? ὃ δ' ὁ Ζεὺς πᾶσι τοῖς βροτοῖς φιλος, whose desert and wisedome could euer content all humours? wherein have not the most Noble and Christian

Christian Worthies of the world beene sought one way or other, secretly to be wronged? and who knoweth (touching these late and grievous treasons) why the Lord hath suffered evill counsell to be undertaken, and with such malice and bloud to be pursued?

Vndoubtedly, First, it may be thought to this end, that all the people of this Land, and everie one here present, might take heed how we forget our loving God, in the daies of our prosperity, that we might learne to stand fast upon the Lord, as upon Mount Sion; to relie on his love, as the centre of our life; in all dangers to flie unto him, as a bird doth unto the shady hill for safetie, that so both heart & tongue might acknowledge his goodnesse, and as a flood into the Sea, send thanksgiving to so deare a God againe.

Secondly, *Permittit Deus, quod nemo impunè committit*: God suffereth evill and wicked men for a time, expecting their repentance, and looking for their conversion: but if they persist, and become as *Pharaoh* was, hardened in their bloud- August.

bloud-thirſty crueltie, then the Lord, euen for his owne glorie doth ſuffer them to play upon the hooke, and dance in the ſnare, till at length it might bee knowne to all Nations and Kingdomes round about, that when it comes to the very point, the Lord will rouze himſelfe like a Giant, and turne all ſuch practiſes upſide downe; but will deliver his choſen, execute iudgement upon the wicked and the *vngodly ſhall be trapped in the works of their owne hands.* Therefore let neither Prince nor people be diſmayed, and caſt down with traiterous and fearfull rumours; but let his ſacred Maieſty comfort his heart, raiſe up his ſpirit, and walke cheerfully upon the invincible hope, and aſſured experience of the Lords fore-paſſed loue, let him hold ſtill faſt by God: and aſſuredly, height and depth, edge and point, ſhall fall and flie before him, all his croſſes ſhall afford him ioy, his enemies advantage, and his account ſhall cheerfully be caſt vp for another world.

Pſal. 16.

Laſtly, the Lord hath ſuffered euill counſell thus farre to prevaile, that every private

private man, who lives in peace and ſafe-tie, might conſider and weigh, what a grievous burthen it is to ſway the Scep-ter of a Kingdome, how the Kings life is hunted after for our ſakes; for the hap-pineſſe which we enioy, how He and his Nobles are in continuall danger, how (not for himſelfe) but for us, for us it is that *He and his Poſteritie* is purſued with ſuch deadly hatred: yet notwith-ſtanding the Lord ſtands cloſe unto him, he hath faſtned the crowne upon his head, and ſealed the Scepter in his hand: maugre the crueltie of all his enemies, and the rage of the deuill him-ſelfe, he will have all the world to ſee that he hath ſet him up to be the onely meanes both of eſtabliſhing our happi-neſſe enioyed, and alſo of diſcovering our danger eſcaped: that ſo, when all the people of this Land ſhall plainly ſee how the Lord hath ſet his delight up-on him: how from the very cradle he hath lapped him in the boſome of his love, how hee hath puld him out of the iawes of death, from *Poyſon* rea-die to bee taken, from *Murthering* at

at an instant, from the *Lake of fire*, ready to be kindled: we and all his Subiects, might be moued to loue him with a dutifull and entire affection, to pray for him, as for our owne soules, to ioy in his prosperitie, as the life of our well doing, to esteeme him in our thoughts, and honor him in our hearts, as a tender Father, beloued of God, the maintainer of Religion, the giuer of Peace, the Ioy of his Subiects, the honour of all Christian Princes, and that with ioy and thanksgiuing we might sing and shout this day, *God saue our King for euer.*

Now therefore O Lord our God, who dwellest in the highest heauens, infinite in goodnesse, abundant in mercy, and glorious in praises, we magnifie thy name, and triumph in thy mercy, for that, still we do enioy this happy day. Alas, of our selues, what is our King, and what are we his subiects, that from time to time thou shouldest so tenderly loue him, and so continually follow us with thy gracious and sweet mercies? We know, O Lord, Riches and Honour, Peace and Prosperity, Life and Deliverance

rance come onely from thee, Greatneſſe and power, glory, Victory, and praiſes, they are thine: And what ſhall we render unto thee, our deareſt God? Onely this; Before Heauen and Earth, before thy holy Angels, before all thy Saints and Seruants, here preſent in this publicke Congregation, we do bow our hearts, and the thoughts of our hearts unto thee, we acknowledge our own unworthineſſe, aſcribing all our happineſſe, and this our late deliuerance to thy fatherly protection onely.

We are heartily ſorry, and do ſecretly mourne in our ſoules, that for all thy kinde and unſpeakable bleſſings, we cannot ſerue thee as we ought, nor loue thee as we would: but we intreat thy glorious Maieſtie, ſtirre up in us good deſires, increaſe them more and more, crowne them with thine owne mercy, and we will neuer ceaſe to ſing euerlaſting praiſes unto thy Name.

Deare God and eternall Father, be pleaſed, be pleaſed to confirme this goodnes, and to eſtabliſh this thy couenant both with our King, and us thy people for euer.

euer. For thy mercy sake, for thine owne glory sake, for thy Sonne Christ Iesus sake; forsake us not, neither leave us, continue for ever our loving God, let us, and the remnant of our seed after us, be sealed up in thy mercifull promise, in thy gracious and everlasting love, and that through Iesus Christ: to whom, with the Father and holy Ghost, be all honour, praise, and thanksgiving, both now and for ever. *Amen.*

FINIS.

THE

THE FOVRTH SERMON.

The Agony of Christ.

LVKE 22. 44.

But being in an Agony, hee prayed more earnestly; and his sweat was like drops of blood, trickling down to the ground

ALthough the whole course of our blessed Saviours life, even frō the Virgins womb, were nothing else but a continuall suffering, our salvation being then set on foot, when hee was first persecuted in the Manger by *Herod*; yet the worke of our Redemption, was never throughly in hand, till the time grew on, that his passion did approach: *Frustrà* Mat. 2. 16.

iacitur rete ante oculos pennatorum: In vaine, saith the Wise-man, is the snare of the Fowler laid before the bird that hath wings. There were many plots laid, many practises used, to betray, and to intrap our Saviour; but with the wings of his Deitie and Providence he soared from them all, till at length of his owne accord ascending Mount Olivet (after the celebration of the Sacrament, to pray and contemplate alone) he retired himselfe into the garden of Gethsemane. Whither as soone as he was come, the garden afforded him very small delight: for (as in a garden was first our fall, so) in a garden his Passion did end, and in this garden his Passion did begin. Saint *Matthew*, and Saint *Marke*, do severally report, that upon his comming into this Garden, by and by he was in Trouble, in Heavinesse, in Sorrow: but Saint *Luke* expressing the matter more fully and liuely then they all, saith, he fell into a sweating Agonie.

Pro. 1 17.

Noluit dolo teneri ne derogaretur præscientiæ plenitudo.

Mat 26.38 Mark. 14. 35.

a Circus in quo palæstritæ vires suas exercebant.

This word Agonie is diuersly taken: Sometimes *pro (a) Palæstra*, for the place of triall where a conflict or combate

Isocrat. in Euagora. Eurip. in Troadibus

bate is: So doth *Isocrates* and *Euripides* use it: so also Saint *Paul*, in the 1. to the *Corinth.* 9. 25. *Omnis, qui in Agone contendit.*

More properly an Agonie is, *Timor quo corripitur is qui in certamẽ descendit.* So saith the excellent Philosopher: (*b*) Ἀγωνία δ' ἐστὶ φόβος, &c. An Agonie is the perplexed feare of one who is entring into a great and grievous conflict. So doth *Demosthenes* and *Damascene*, and *Basil*, and divers of the ancient Fathers use it. To the same purpose Saint *Iohn* also saith, hee beganne to be sore troubled. Now surely the end of this Passion must needs be mournefull, when the beginning is so fearefull. Concerning the life and actions of our Saviour, it is said: Never any man did as this man doth; so also of his death, Never any man died as this man died.

(*c*) There were many Crownes devised for rewards of honour amongst the Heathen, but we never reade of a crown of Thornes: divers Kingly Steepters, but never before was scepter of a reede: many Imperiall robes, but never any scarlet

b Arist. sect. 11. Prob. 36. 2 Mac. 2. 21. Demost. pro Corinth. Τὴν φιλανθρωπίας ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ. Damasc. φόβος δι' ἀπορίας. Basil in cap. 7. Isaiæ. Ioh. 13 21. Ioh 7. 46.

c Aul. Gel. N. At. *Imperiall Triumphal. Militarie. Obsidionall. Navall.*

ſcarlet robe ſo died in ſuch freſh and innocent bloud: many famous and ſtrange (*a*) martyrdomes, never ſuch a wofull and memorable Paſſion: great ſorrowes, ſundry feares have poſſeſſed men, never ſuch an Agonie. How then comes it to paſſe? what might be the cauſe of this Agonie? Surely it did not proceede of doubting, for it was a reluctation not of the reaſonable and deliberate will, but of the ſenſitive: neither was it any unwillingneſſe, for it was his earneſt deſire: *Deſiderio deſideravi*, Ioh. 13.20. *Oblatus quia voluit*: it was his voluntary act. Moreover, if wee conſider the perſons, there was no man neere to offer him violence: if his actions; he was ſolitarily muſing, there was no extremitie of exerciſe: if infirmity of body; from the ſoale of the foot, to the crowne of the head, he was more faire, ſound, and pure then *Abſolom*: if the guilt of ſinne; being without all ſin, there was no cauſe of any trouble of conſcience: laſtly, if wee obſerve either the time or the place; it was a cold ſeaſon, upon the open Mount in the freſh ayre, in the moyſt dew, on the

a Auguſt. tom. 3 p. 7. 57. *Chriſti paſſio omnes ſuperat paſſiones. Agonia non fuit in Chriſto quantum ad animæ partem rationalem, ſed ſenſitivam.* Thom. 3. q. 18. art. 6. 3 m. Eſay 53.

the cold earth; all which doe cauſe, rather a chill and cold operation, then a ſweating Agonie. To make this plaine, the learned School-man ſaith; *Cauſa paſſionũ animæ dupliciter cauſatur, ex parte obiecti, ex parte ſubiecti*: Paſſions of the minde ariſe from a double cauſe, either from the obiect or frõ the ſubject. As we ſee in the firſt conception of gold in the wombe of the earth; there is firſt (*æſtus ſolaris*) the ſcorching beames of the ſunne, piercing from aboue; and therewithall (*ignis ſubterraneus*) a fierie flame of Sulphur, boyling from below; ſo in this Agonie, the beginning and firſt conception of his Paſſion, the Obiect was divine wrath, the Subiect was feare of death; the one intellective, the other ſenſitive; the one from above when hee looked up unto God, the other below, when as man hee was fearefull of his owne death. The heavy wrath of God, the imminent feare of death, both theſe did preſent themſelves unto his view.

Thom. ſumma. 1. 2. q. 43. 1. c.

Lam. 1. 12 Zach. 13. 7. *Inſpexit mortem hoſtiam mundi* Aretius. *Dolor animæ corporis angustia.* Plal. 90. 11

Concerning the Obiect, which is the wrath of God, as the Pſalmiſt ſaith, *Who knoweth the power of his wrath?* There is

no doubt, but the ſoule, being divine, infinite, immortall, is farre more quicke, ſenſible and pretious then the body, and ſo conſequently the pangs of the ſoule, are much more bitter and grievous, then the paines of the body, which is earthly, corruptible and heavie. Is God pacified towards the ſoule? and doth he from the ſweet incenſe of prayer and repentance ſmell a bleſſed ſavor of reſt? then though the body bee diſtempered and full of paine, yet the minde and the light of grace, makes moane for the body, guides it, and governes it in ſome decent order, and beares out all the troubles thereof with prayer and patience. But if the minde bee diſquieted, if the light and power of underſtanding be diſmayed, the body is toſſed to and fro, carried hither and thither with violence, & receiveth no reſt, becauſe it hath taken an impreſſion of divine furie, infinitely ſurpaſſing the ſtrength of Humane nature,

Auguſt. *Quo fugias à Deo irato?* Man, the ſonne of man, a worme, whither ſhall hee betake him from the wrath of purſuing vengeance? Though he creepe into a

darke

darke thicket, and there ſtand liſtning and quaking as *Adam* and *Eve* did; though as *Eliah* he be hidden in a deſolate Cave? though he flie from the preſence of the Lord (as *Ionas* did) and bee locked up in the belly and bowels of the Sea, even there the Lord of hoſts ſhall finde him out, even there will hee rend the iawes of hell, ranſacke the bottomleſſe deepe, and ſtoniſh him with his power. There be *Tempeſtates & mentis & maris:* Billowes and ſurges, as well of the minde, as of the Ocean. The ſtorme and tempeſt of the minde (raiſed from the power of Gods wrath) it is like a great breach of the Sea, very hard and difficult to be cloſed up againe, *Prov.* 18. 14. The ſpirit of a man may beare the infirmity of his body, but a wounded ſpirit no man can indure. Our Saviour Chriſt being man, when his thoughts as mortall man, began to grapple with the wrath of God, and to enter private combat with his iuſtice, *O quanti mõtes volvuntur aquarum!* there muſt needs bee feares and flights & flouds of ſecret ſorrowes. *Abyſſus abyſſũ invocat,* One deep

Gen. 3. 8. 1 King. 19 9. Ioh 1. 3.

Hierory

Pſal. 42. 8.

called unto another: the depth of ſinne did call for the depth of Gods iudgement; and this iudgement for ſinne, beheld of Chriſt in the garden, whether it were with his bodily eyes, or by divine viſion, it did powerfully ſtrike into his humane nature, a mighty aſtoniſhment, and a fearefull Agonie.

Not that he ſuffered the pains of hell, or death of the ſoule: God forbid wee ſhould once conceive ſuch a thought: He never ſuffered the torments of the damned, touching either their nature or their eſſence. But this is one of the ſtrange poſitions of ſome men in our time, who reiecting antiquity, dare venture upon any thing. Whereas the ſumme of our Religion, the ten Commandements, were given by God the Father; the Lords praier ſet downe by God the Sonne; and the Articles of our Faith penned by God the Holy Ghoſt: theſe men moſt blaſphemouſly, to race out of the Creed an Article of our faith (namely, that *He deſcēded into hell*) they plainely and peremptorily affirme, that Chriſt ſuffered the full & proper pains of hell in this Agonie. Modeſtly

Aug ep 99 *Quis niſi infidelis negauerit fuiſſe apud inferos Chriſtum?* Aug. ep. 99

deſtly with good S. *Auguſtine* write: *Quod fuerit anima mortificatus Ieſus, quis audeat dicere?* Who dare avouch, that Ieſus Chriſt was ever dead in ſoule? No Scripture doth teach that the death of Chriſt in ſoule, or the paines of hell were requiſite in his perſon, before he could become the Saviour of the world. We acknowledge no other death of Chriſt, but that which he ſuffered in his body. Death and life are oppoſite privatives; at one and the ſame time, never found in one and the ſame ſubiect. The ſoule of Chriſt was ever living, and could never die the ſecond death. And the wrath of God, howſoever it was * fierce at this time, and faſtened on him in this Agonie, yet ſtill was his ſoule ſupported by the power of his diuinitie; and the wrath of the Father graciouſly ouerruled with the loue he did beare to the perſon of his Sonne. In a word, The merits of Chriſt were infinite, in regard of his perſon being God, and thereupon neither the proper paines of hell were requiſite, nor the death of his ſoule neceſſary in the redemption of mankinde.

* Lam. Ier. 1. 12.

The

Greg. Mag. 24. Moral. Chrysost. in hom. 83 *Secundò & tertiò orat ex affectu quo mortem timebat. Omnis natura conservatrix sui, & in genere vult conservari suo.* Damasc. li. 3. ca. 13.

The second cause of this Agony, was the feare of death: *Appropinquante morte, nostræ mentis in se certamen expressit,* saith S. *Gregory:* the grievousnesse of his passion being imminent, he shewed the conflict of death in the fraile nature of man. Death it selfe, *tanquàm Briarius,* as the bloudy standerd-bearer of hell, was ready to assault him. O death how bitter art thou to him, whose bloud runs fresh in his veines, and whose marrow is yet in his bones! *Quanto natura fortior, tanto dolor acerbior:* The stronger nature is, the stronger are the paines; and the sweeter the conjunction is between body and soule, the more grievous is the separation. *Omnia quæ ad esse à conditore deducta sunt, non existere naturaliter fugiunt:* All things ioy in their naturall being, and life is sweet to the smallest creature. But fearfull to the nature of man is death; though a man die in the nest, and quietly pay nature her owne, yet verie fearfull is the ugsome image of death. Indeed so dreadfull, that many times wicked men, at the very conceit of it are swallowed in despaire. In the 1. of *Sam.* chap.

Chap. 28. when the spirit of the Witch at *Endor* told *Saul*, that to morrow he should be dead, instantly he swouned, & with very feare fell all along upon the earth. Nay, not only wicked men, but the terrour of death hath daunted the most righteous, and brought them to a feareful stand. Holy *Iob*, when he had suddenly & strangely lost great substance, much cattel, faithfull servants, and all his deare children; al this while *Iob* held it out wel enough, and could say, *The Lord hath given, and the Lord hath taken: blessed be the name of the Lord.* But within a while after, when he lay in the pangs of woe, and nothing was to be looked for, but a bitter and lingring death, then he wrung his hands and cried out: *Woe worth the day wherein I was borne, and curssed be the night, when it was said a man-childe is conceived.* Faithfull *David* waded through a world of troubles: yet all that time, no malice of *Saul*, no hatred of the Philistines, no rebellion of *Absolom*, no treachery of *Achitophel*, no grapling with a Lyon, no fighting with a Beare, no threatning of vaunting *Goliah* could

Vers. 20.

Multò gravior expectata quàm illata mors. ieron. in vita Mali. Iob 1. 21.

Ch. 3. ve. 3.

euer

euer diſcourage him, till the ſorrows of death began to lay hold upon him, and then he cryed out, *Laboraui in gemitu meo*, I am troubled above meaſure. Oh ſpare me a little, before I go hence, & be no more ſeen. King *Hezekiah* was much caſt down with feare of the mighty army of *Senacherib*; yet at length humbling himſelf, going into the houſe of the Lord and praying, the army was diſperſed, *Hezekiah* was delivered, and paſt it over comfortably: but within a while after, when the Prophet *Eſay* came to him, & wild directly from the Lord to ſet his houſe in an order, for the time was come he muſt die; preſently *Hezekiah* was ſtroken to the heart, turned his face to the wall, & fell a weeping moſt bitterly. This then was the very houre of darknes, and the inſtant of perplexed trouble, when through the apprehenſion of Gods wrath, and feare of his owne death, his feelings and his ſorrows were unſpeakable. S. *Iames* ſaith, *If any man be afflicted let him pray*. There is nothing doth ſo ſanctifie our ioyes, and ſweeten our ſorrows as prayer. *Oratio eſt interpres deſiderii:*

Pſal. 6. 3.
Pſal. 39. 13

I will walk warily in the bitterneſſe of my ſoule.
Iſa. 38. 10. 15.

Iam. 5. 13.
Tho. Aq. 22. q. 88. art. 9.

derii: Praier is the ſoules herald, ſent out in extremity to parle and to entreat for comfort. The grievouſnes of this agony rather appeares in that our bleſſed Saviour, void of all other comforts, flies unto prayer; *Eadem docet & facit*, He taught us to pray, and prayeth himſelfe in ſuch manner, as doth exceedingly ſet forth the biting pang of this agony. *Fidelis oratio plus gemitibus conſtat, quam ſermonibus, plus fletu, quam afflatu:* Faithfull prayer indeed doth conſiſt rather in teares and ſilent groanes, then many words. Such a prayer is this of our Saviour; to ſpeake of, it was but a grone, very ſhort; but very pithie; few words, but full of fervency; for he prayed, and ſtil he prayed, and the more he was afflicted, the more earneſtly he prayed. Many mē at the beginning pray earneſtly, but after faintly, and at the laſt coldly; in our Saviour it was contrary. The nearer his trouble grew, the more zealouſly he praied. As he ſuffered for all, ſo he praied for all; his Paſſion more grievous, and his prayer more feruent then euer was mortall mans. The occaſion of this prayer,

Chryſoſt. *In omnibus & pro omnibus orat.* Leo Ser. 7. de Paſſione. Augu.

ἐκτενέστερον προσηύχετο.

Beda. Iſa. 53. 12. *He prayed for the treſpaſſers.*

prayer, it was just and urgent; for Saint *Marke* saith, *His soule was very heavy, even unto the death:* The place was sweet and solitary, a garden, an oratorie, where S. *Iohn* saith he often resorted to pray. The intention was earnest, for S. *Luke* saith, he went a stones-cast off, and was all alone. This prayer it was with loue; for he did often ingeminate, Father, Father. It was in faith; for he said, My Father. It was with a feeling affection; for he cried, O my Father, take, take away this cup. It was with humblenesse; for S. *Luke* saith, he kneeled down. It was with humblenes and great reverence; S. *Matthew* saith, he fell groueling, as it were kneeling on his face. It was with constãcy, he praied three times. It was with submissive obedience, Not my will but thy will be done. It was with fervency, euery word afforded a drop of bloud. Lastly, it was with charity, still he visited his Disciples, counselling & comforting them.

Mark. 14: 34.

Ioh. 18 2. Cyril. *Vbique inveniet eũ semotim orantem, ut discas animo quieto & attento colloquendum cum Deo sublimi* Ch. 22. 41. Thom. in ca. 27. Mat. *Pronomen illud indicat se patrem geminum invocare.*

Behold here the lamentable distresse of a troubled & perplexed spirit. When a man is in a deadly brunt indeed, of whom doth he look for comfort, but of his

his Father? Whom doth he desire to haue with him, but his deareſt friends? So did our Sauiour; Of all his disciples he pickt out the chiefe and the choiseſt. He took with him S. *Iohn*, whom he loued ſo dearely, that oftentimes he lay in his boſome; S. *Peter*, who had vowed though all the reſt ranne away, he alone would ſtand to him; S. *Iames*, and theſe two, who before were witneſſes of his glory upon Mount Tabor, the ſame three he tooke with him, to be witneſſes of his ſorrow, & ſo prayed in this briefe and heauenly manner to his Father. But a troubled minde cannot long abide in one place. Finding no comfort from his Father, away he goes to his Diſciples: when he found his diſciples aſleep, back againe he hies to his Fathar. From his Father to his friends ſtill and anon, from his friends to his deare Father to and againe. Truly doth truth of Scripture witneſſe: *A ſacrifice to God is a troubled ſpirit:* Here is Ἀγωνία and Ἀγωνία, both a combate and ſacrifice, a right ſacrifice, a troubled ſpirit, a freſh bleeding ſacrifice indeed. Firſt, he offers up his ſoule in fervent

Vt qui tres Maieſtatis viderant, ſuæ Paſſionis dolores præſentirent Hilar. *Oratio frequēs, diſcurſus, recurſus, multiplex.*

Iſa. 53. 10. *He ſhall make his ſoule an offering for ſinne.*

fervent prayer, and then his bloud in ſweating fervour. As in the 13. of *Judges* the Angel whoſe name was SECRET, kindled the fire upon the Altar, and at length the flame increaſing, himſelfe alſo aſcended in the ſame: So here, in this Agonie, our Saviour kindled the fire of his love, and after offered up himſelfe in flaming ſacrifice of his Paſſion.

Fidelis panziſex, qui ſemetipſum immolabat.

Here upon the Mount, we meet with *Marcion* and *Manes*, two ſtraying Hereticks, both having loſt themſelves, and by no meanes able to find the way into this garden. *Marcion*, notwithſtanding he rejected all the Evangeliſts, except onely S. *Luke*, yet in this Agony written onely by S. *Luke*, he could not ſee the truth of Chriſts humanity, but affirmed that he appeared in the fleſh, not ἀληθῶς truly and ſubſtantially, but *putativè*, in phantaſticall manner: alledging to this purpoſe the words of our Saviour in the ninth of S. *Matth.* ver. 16. *No man peeceth an old garment with new cloth, or putteth new wine into old bottles:* alluding thereby, that the body and nature of man was baſe and vile, like an old moath.

Iren. adver. hæreſ. li. 1. Tertul. de hæreſibus.

moath-eaten ragge, not meet to weare the glorious robe of Christs Divinitie; and like a musty and unsavory bottle, unfit to be filled with the sweet wine of his abundant grace. * *Manes* in like sort boldly avouched; *Dominum neque animam neque corpus recepisse, sed hominem tantùm visum esse, nihil humani habentē*: The Lord Iesus never really took either soule or body, but seemed onely to be man in outward shew, having no part of humane nature in him. But it appeareth plainly by this Agonie, that (sinne onely excepted) there was in our Saviour ἐνεργειαὶ, faculties and passions as in other men. He was touched with our infirmities, he feares, sorrows, faints, trembles, prayes, and sweats, to shew that he was perfect man. *He tooke our infirmities, and carried our sorrowes.* S. *Paul* also speaketh home: *He tooke upon him the forme of a servant, he was made like unto man, and was found in shape as man:* Here is likelyhood, shape, and forme: by likelyhood, a man is described; by shape, a man is pictured; and by the forme a man is defined to bee perfect

* Vince. Lirin. *Perpessionis, et per speciem tantùm cōfucum accidisse.* Ambro. in Luc. *Suscepit animam meā suscepit corpus meū.* Ori. tract. 35. in Mat. *Omnes proprietates carnis humanæ implevit, ut nō in phantasia carnem habuisse videatur.* Heb 4. 15 Chry. hō. in Mat. 83 *Quæq; humana sustinuit.* Heb. 5. 2. *Compassed with infirmities.* Isa 53. 4. Philip. 2. 7

man. Thus having stept a little aside, to set *Marcion* and *Manes* the way to the Garden of Gethsemane, I returne to my Text.

It is *vox naturæ*, the instinct of nature, when the murtherer approacheth, & the traitor is ready, the party appointed to be slaine trembleth, and begins to bleed. Our blessed Saviour, perceiving *Iudas* to be at hand, and instantly comming; the noyse of the multitude, with lanthorns and weapons, rebounding frō the valley, and sounding in his eares; the time fearfull, in the murke and dead of the night; the place comfortlesse, on the solitary Mount; his chose friends ready to forsake him; his Father (by divine dispensation) shewing no comfort; the wrath of God before him; the feare of death upon him; the destruction of Ierusalem following; and the perpetuall rejection of his native country-men ensuing: all these together did so belabour him, surround and overwhelme him, that he fell into a dreadfull Agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his joynts shooke

Hieron. *Passus est Deo finus non putativè, sed secundum substantiā assumptam.* Aug. in Psal. 87. Hier. in ea. 27. Marth. ἀδημονεῖν ob ut malis περιλυπεῖσθαι. *circundari doloribus.* Heb. Psal. 116 3. *The sorrows of death cōpassed me about.* Mar. 14 33 λυπεῖσθαι. λύπην *quasi λύσιν volunt, animi quædam dissipatio.*

shooke, his pores opened, and all in a sweat, he fell groveling and prayed, hee passed to and fro, he panted and prayed, he sweat and prayed againe: so earnestly did he pray and sweat, that in the flame of this passionate fervour, *totus sudore defluit*, thorow and thorow his garments it trickled to the ground. Beloued Christians and Brethren all, what a ruthfull spectacle, what a mournefull and strange sight was this? The glorious Lord of heauen and earth, who was desired and looked for foure thousand yeeres together; who might haue kept himselfe in his heauenly pauilion, so that neither Cherubines, men, nor Angels, could haue seene him; at whose birth the face of the whole world, with a generall content of peace did smile; at whose comming the Angels (knowing the Bridegroome was gone out) did sing *epithalamion*, a ioyfull Marriage-song; at whose appearance (as at the uniuersal Monarch) the Oracles were whist, and Kings came and did their homage; who a little before was carried in ioyfull triumph, the people singing & shouting, *Hosanna*

Esay 53.3. He is a man full of sorrowes.

Nomina apparatus, longum iter, pōpa, thesaurus, munificentia, Herodis trepidatio reges esse probant.

in the highest heauens. Of whom the * Spouse doth pronounce, that her Loue was most goodly and amiable amongst ten thousand; whose delight was with the sonnes of men, enobling the earth with his beautifull steps; all his life long, being kinde, sweet and gracious to euery creature, offending none, and doing good to all; ah Lord, that Hee should bee brought to this passe, to be thus desolate and forsaken at all hands! No helpe from his friends, no pittie from his Father; wounded at the heart with sorrow, troubled in minde, melted in soule, afflicted in body, passing to and fro affrighted groueling on the earth with his face; crying out with pittious moanes, disfigured, deformed, & all in a gore with bloudy sweat. Well do we pray in the Liturgie, *By thine Agonie and bloudy sweate, good Lord deliuer us:* for here are unknowne sorrowes and secrets stings, and sufferings which are unspeakeable. Truely doth *Ieremiah* cry out in his Prophetical voyce: *O thou hope of Israel, and Sauiour therof, why art thou as a man astonied, & why is confusion gone ouer thy face?*

* Cant. 5. 10. Prou. 8. 31. *Delicia mea cum filijs hominum. Dolores innatis calorem exagitant, & igneis ardoribus viscera urunt.* Cyril. *Fortitudo vera non habet stuporem.* Ambros. in Luc. Esay 53. 3. *He is a man full of sorrowes, and hath experience of our infirmities.*

Ier 14. 8. Psalme.

There

There is neither forme nor beauty why we should desire him. When *Eliah* was distressed at Mount Horeb, & lay hidden in a cave all alone, the Lord said unto him, *What dost thou here Eliah? Arise, for thou hast yet a long journey to go.* Blessed Redeemer, and fairest of men, what dost thou here in this plight? the holy Ghost be thy comfort, for thou hast yet a long iourney to go. From *Iudas* to *Annas*; from *Annas* to *Caiphas*; from *Caiphas* to *Pilate*; from *Pilate* to *Herod*; from *Herod* to *Pilate* backe againe; from *Pilats* Palace to the Common hall; from the Hall to the Pillar of correction; from the Pillar to the foot of the Hill; from the foot of the Hill to the top of the Mount; from the Mount to the Crosse: God knowes, from Gethsemane to Golgotha; from Mount Olivet to Mount Calvary, a long and weary iourney.

Isa. 53. 2.

1. King. 19. 7.

In this wearisome iourney, I aske not with S. *Bernard*, *Quid sitis Domine?* What, and why doest thou thirst? but *Quid sudas Domine?* Lord, why art thou in this sweating Agonie? Saint *Hilarie* presently answers: *Et oratio pro nobis*

Bernard.

Hilar. li. de Trinit. to.

nobis est, & sudor pro nobis est; This Prayer and this Agonie, this suffering and this sweating, it was for us, for me, and for thee, for us all, sinners, wretched sinners that we are. No power in heaven or earth, could have bereft him of his life, but his owne compassion upon us sinners. It was his tender love, and inward affection to man, that brought him into this Agonie. His love did first moue it, his Deity did approue it, his humilitie would have it, the cry of our miserie obtained it, and the grieuousnes of our sinne did cause it. Sinne in regard of God, against whom we sinne, is infinite, and so consequently satisfaction must be infinite. But no worke of man alone was ever of infinite merit. Yet our sinnes are infinite, infinite in number, infinite in greatnesse, infinite in continuance, infinite in strangenesse, infinitely infinite, not to be satisfied by any creature finite, but by an infinite Redeemer. Iudgement to the offence, and sentence to the sinne; the partie satisfying, to the Creator punishing must bee proportionable. Thereupon Christ

Christ Iesus both God and Man, in his mercy (as the soule and body were by him created, by us polluted) to redeeme soule and body, that both might be his again; in soule he suffred infinite sorrows, in body he suffered infinite torments, that so in all holines we should dedicate both soule and body unto him for ever.

Wherefore, as the Virgins of Israel did take up their lamentations for *Iepthe* his daughter yeare by yeare; so let these times be our *Parentalia*, our mourning daies to bewaile our sins, and to bemone his sorrows. The Apostle saith, *Doth not nature it selfe teach you?* Surely nature hath taught the Storke, the Swallow, the Turtle, to chatter & mone, & to observe their appointed times. O let us at length learne to observe this time! *To everie thing there is an appointed time; there is a time to laugh, and a time to mourn.* And surely if in all the yeare, this is a time of mourning, wherein both the season it self, and all things else do represent unto us the mournfull passion of our Saviour. The Institutiō of the Church, the order of the Liturgy, the Chapters, Epistles,

Iudg. 11. 40.

1. Cor. 11. 14.

Eccle. 3. 1.

Pasſion, to overcome, and to be crowned. In imitation hereof (even from the Churches infancie) the ancient Chriſtians have dedicated this time of the Paſſion wholly to Repentance: and thereunto by almes and faſting, by prayers and teares, they humbled and carefully prepared both ſoule and body. Hence came thoſe titles of *Septuageſima*, *Sexageſima*, *Quinquageſima*, *Quadrageſima* Sundaies; ſũdry Churches, ſome ſooner, others later, obſeruing their time of Lent; yet all with might and maine, exerciſing workes of pietie, and wholly devoting thẽſelues to the meditation of the ſacred Paſſion. We know it all too wel; the corruption of man is ſo given unto eaſe and libertie, his nature ſo vicious and exorbitant, that it is an hard matter to reſtrain him of his affections, and to hold him within the liſts of piety, at any time whatſoever. It muſt needs then be requiſite upon ſo weighty an occaſion, as our particular repentance & preparation to the Sacrament, that vanities be laid aſide, pleaſures abandoned, worldly affairs for a time ſomewhat removed, apparel, diet,

body

body and mind, all should be composed to austeritie and sorrow, that so (at the least once in a yeare) the very outward face and presence of all things, may recall our ranging and retchles thoughts, to more severe and serious cogitations. Indeed we ought at all times to leade a life worthy our profession, but yet not to hold it superstitious to exact one time more then another. All things in this world, wherof humane imbecillity hath the custody and government, they decay by degrees, and in processe of time, gather soile, drosse, and corruption: but undoubtedly in the first institution, & primitive sincerities, this season was *messis animarum*, the harvest of soules; an especiall time to restraine wickednesse, and to renew us againe in the blessed course of godlinesse and piety. To this end abstinency in Lent, remembrance of the Passion, celebration of the Sacraments, is still preserved, and generally appointed to be observed of all, lest the flouds of sin growing outragious, and having no bounds nor setled bankes to restraine it, the common sort of people should run on

Ab omnibus concorditer & à singulis singulariter actitatur. Cyp. Epist. 63.

on headand ſuddenly be plunged in the gulfe of all lewdneſſe and impiety.

Wherefore with the ancient order of the Church, by true repentance let us condole this time of Chriſt his ſorrow; otherwiſe the time will come like ſorrow ſhall be ours. When *David* willed *Vrias* to reſt him and take his eaſe; *Vrias* anſwered, Shall the Arke of God, and *Ioab* my General with it, be skirmiſhing in the field, and ſhall I take mine eaſe? Shall we ſee our Captaine and Noble General thus fervently ſweating in bloudy conflict, for our ſakes & in our quarrell, and ſhall we ſtill take our pleaſure & paſſe on ſecurely? Was the wrath of God and the feare of death ſo dreadfull to our Saviour, being innocent & without ſin? what aſtoniſhing horror wil they then bring to a wicked, prophane, & unrepentant ſinner? If they caſt him into a ſweat, what ſhall a falſe-hearted hypocrite do? When the judgement of God ſhall grow upon his thoughts as a tempeſtuous ſtorme; when death ſtands before him unreſiſtable like an armed man; when ſin lies at the doore like a bloudhound,

2.Sam. 11. 11.

Muſcul. *Si horrenda fuerit imago mentis corporalis hominis etiam invocentis, quanto horribilior innocentis?*

hound, and a guilty conscience gnawes at the heart like a vulture; O then, whither shall sinfull man betake him? Will a short and ordinary confession serue the turne? happy are we aboue all the people of the earth, to serue such a God, as will so soone and so easily be pleased. No, no, horrible euer hath the wrath of God bin against sin, & the execution therof most fearefull. Fire from heauen, innundation of waters, gasping gulfs of the earth, infections of the ayre, furie of wilde beasts, destroying sword, heauen & earth, elements and meteors, Angels, men, & creatures armed against sinne, and revenged of sinners. But neuer any example of Gods wrath like unto this. *Non fuit dolor sicut dolor iste:* no sorrow, no punishment was euer like unto this. For let us (so far as possible) set before our eyes, some one man, who alone had committed all the sinnes, which all men euer living did, or hereafter should commit, from the first beginning to the worlds end, & upon this man onely, according to the qualitie and greatnesse of those sins, let the punishment be proportioned. As soone as

si ille tremuit, tu quomodo stabis? August.

Lam. Ier. 1 12.

as he should fore-see his death at hand, Lord, Lord, whose thoughts are able to conceiue, what feares, what distractions, what sorrowes must needs possesse him! Thus stood the case with Christ, hauing all the whole weight of the worlds all sinne upon him.

Behold then, and obserue the hatefulnesse of sin. Were it so light a matter, and of so small reckoning, as vile sinners, and dissolute liuers do extenuate and vsually make it; why did the blessed Son of God so tremble and feare? why did he kneele and pray? why did he grouell and cry out? why did his pores sweat, and all his spirits melt? why was his soule in bitter anguish to the very death? O wretched sinner looke vpon thy distressed Redeemer; consider thine owne case in his: and when thou seest him boyling in the furnace of Gods wrath, drop following after drop, euer after bee ashamed and confounded wilfully to sinne, at least neuer to sin so foully as thou didst before. Beware of that liuing and euer-liuing death. The price of our ransome hath once beene fully paid, which if the treasures

sures of all the earth, or streaming sacrifices of liquid gold, or the life of men & Angels could have satisfied, God would never so grievously have afflicted his own Son. Neuer look for any more Christs, any more Agonies. One repentant teare will now effect that, which afterwards the whole Ocean shall never be able to wash away. The doore of the Arke once shut, Gods will be done. But, alas, men fraile and false-hearted men we are, and as men, what can we performe of our selues? Lord (we entreate thee) season our hearts & the thoughts of our hearts, with thy comfortable & gracious spirit, that so both heart and thought, and spirit, may rest on thy mercy, & be joyfully setled in thy loue for euer. *Amen.*

And his sweat was like drops of bloud.

OVr blessed Saviour, hauing taken upon him to be our high Priest, of necessity he must enter into the Tabernacle, and thither was no accesse without shedding of bloud. Remission must Heb. 9. 22.

must he procure, and without bloud it could not be. For as it is said, *Levit.* 17. 11. *Bloud shal make an attonement for the soule.* Therefore in offering up the sacrifice of our sinnes, the scripture euer sendeth us to the bloud, to the bloud of Christ. Hee hath wrought reconciliation through faith in his bloud: we are washed by his bloud, iustified by his bloud: He hath pacified all things by his bloud; by his bloud hath he wrought redemption. Thus the Holy Ghost sendeth us to the bloud of Christ, because Christ laid downe his life, and life consisteth in the bloud. Now it hath been much controuerted, wherin the seate of life in man should principally consist. *Plato* and *Democritus*, with the learned and ancient Physitians, they held it to be in the brain and veines of the head. The Pythagoreans said it was in the heart; because *Cordis munus pulsuum agitatio.* The beating of the pulse (which is the greatest Argument of life) proceedeth from the heart. Saint *Hierome* also (grounding upon the words of our blessed Sauiour, *Out of the heart arise euil thoughts*) was

Rom. 3. 24.
Rom. 5. 9.
Col. 1. 20.
Plat. In Tim.
Cor spirituũ vitaliũ substantiã procreat Galen Hierony. *ad Fabiolã de veste sacerd.*
Mat. 15. 19

was of opinion, that the seat of life was in the heart. *Aristotle* and his followers, they affirmed it to be in the whole and every part of the body: with whom di vers of later time haue consented, by reason it is said in the 2. of *Genes.* and the 7. He breathed into man the breath of life. *Empedocles* & *Pliny*, with many others; *Prima domicilia animæ, sanguini præbent sinuoso*, they absolutely conclude, that the liues being is diffused in the spirits of bloud: to which the Scripture accordeth in the 17. of *Levit.* 11. *Anima omnis carnis in sanguine: Thou shalt not eate the bloud, for the life of all flesh consisteth in the bloud.*

Now whether it be in the head, or in the heart, whether in all the body, or in the bloud, out of all doubt this sacrifice was throughly slaine, most truly did he lay down his life for our redemption. For if the seat of life were in the brain or head, when he was crowned with thorns, the veins of his head did spring with bloud: If in the heart, his heart was pierced thorow and gushed bloud: If in the parts of the body, with wounds and stripes, all

Tertul. de anima mortis, ca. 53. *Exitus sine dubio aut sanguinis aut cordis aut venæ ruptæ est. Venæ sunt vasa sanguinis.*

and euery part of his body was tortured and ſtained with bloud. Laſtly, if life cõſiſts in the bloud it ſelfe, in this Agony, the power of his ſpirits (like a ſtil of roſes) ſweateth & trickleth bloud. *Prima ſudorum origo è præcordijs eſt:* Sweating proceedeth from the heart ſtrings; it was not ὑγρὸς, a moiſt & watry dew, but ἱδρὼς rather a current of bloud: or as S. *Chryſ.* ſaith, *nimbus ſanguinis*, a bloudy ſhower.

Fernel. 1. p. li. 4. c. 10

Beda. *Nemo ſudorẽ hunc infirmitati deputet, quia cõtra naturã eſt ſudare ſanguinem.*

So that we may ſee, in the diſtres of this Agony, & extremity of his Paſſion following by ſudden dilatatiõ of the heart, the vitall ſpirits and the bloud being too far carried from their fountain, the life of his Brain, the life of his Heart, the life of his Body, the life of his Bloud, and the Bloud of his life; all was drawne out and exhauſted. His body was like a bottle dryed in the ſmoke; for as this Agonie began with water and bloud, ſo his paſſion did end with bloud and water: laſt of all water, to ſhew there was no more bloud remaining.

Triſtitia ſolvit cor. Aug. epiſt. 120. ca. 14.

Ioh. 19. 34

Thus was his love like fire in his breſt till it flamed in his bloud. That the ſpirit of bloud (which of all things is obſerved moſt cordiall to the heart) might cõfort

our heart, frō so many springs as he hath members, did he drink saluation unto us in a full cup of his own bloud. Frō every mēber did bloud issue, that every mēber of his Church should lamēt his death, frō every mēber did it flow, that every sinful mēber should hasten to take & reserue a drop for the cleansing of his soule: from every mēber, that euery Christian mēber (as he did) should willingly spend his bloud in defence of the truth, and honor of his Saviour. For thy sake hee became the Martyr of Martyrs: a Martyr in his body, a martyr in his soule, a martyr in his loue, a Martyr in his obedience, a martyr in his sorrowes, a martyr in his merits, a martyr in his patiēce, & a martyr above all martyrs in the excellency of his bloud. For the excellency of this bloud *speaketh better things thē the bloud of Abel.* Indeed *Abels* & Chr. bloud were both innocent, & *Abels* & Christs bloud were both shed of envy. But with the shedding of *Abels* bloud, Gods wrath was kindled; with the shedding of Christs bloud, Gods wrath was appeased. The bloud of *Abel* was life onely to himselfe,

Aug. in Ps. 68. *De toto corpore Christi, quod est Ecclesia.*

Heb 12 24

the bloud of Christ gaue life unto all mankinde: the bloud of *Abel* was spilt on the earth, the bloud of Christ sprinkled on the soule: the bloud of *Abel* cried for vengeance, the bloud of Christ crieth for mercy: the bloud of *Abel* cryed, had done, and was no more availeable, the bloud of Christ cryeth still, and shall for ever bee availeable to the worlds end. Seeing then the sinne of the soule is such, and so hainous, that nothing in heaven and earth could be sufficient ransom, but bloud, the innocent life-bloud of the eternall Sonne of God; being now set free by so noble a Redeemer, and at so high a price, stand upon thine owne worth, esteeme thy soule at the same rate it was ransomed; as *Ahab* did; sell not thy selfe basely for earthly muck, nor as *Esau*, for a little momentarie and fading pleasure. Doe not, O doe not trample under foot that unvaluable bloud of such a gratious and euerlasting Sauiour. Goe not carelessly on in dissolute presumption, neither be dejected in secret thoght. Say not, nay suspect not with desperate *Cain*, that thy sin is greater then can be forgiven. Alas, thou

thou art a mote, a worme, even as nothing, and thy God and Saviour is more incomprehenſible, rich and infinite in his mercy and bloud, then it is poſſible thou a mortal wretch, canſt euer be in ſinning. Deſpiſe not then the excellencie of this glorious ſacrifice. In defiance of Satan, challenge the right which thou haſt in the bloud royall of the valiant Conquerer of the tribe of *Iuda*. Behold Chriſt Ieſus combating in bloud, and overcomming in thy quarrel. *Dauid* hath kild *Goliah* with his owne ſword. Satan is overthrowne at his owne weapon Ieſus our Generall, in the ſimilitude of ſinfull fleſh, by ſin, hath condēned ſin in the fleſh. Rom. 8. 3. He vouchſafed to be made ſin, the puniſhmēt of ſinne for us, that we for ever mighe be the righteouſneſſe of God in him. 2 Cor. 5. 3

Moreover, in regard he ſhed his innocent bloud for thy ſake, do thou for his ſake chriſtianly & kindly forgive others, and in no caſe wilfully ſhed the bloud of thy brother Hateful ever in the ſight of God, and moſt deteſtable hath been the wilfull ſhedding of bloud. *David*, Gods love and deareſt favourite, ſmarted ſe-

uerely for it, both in himselfe and his posterity. Therefore lay aside all quarrels & deadly combatting. Kindle not sparks of unkindnesse, & rake not up coales of bitter and fatall dissension, in the first and faire closing of this blessed union. It is the point & poiso̅ of a factious & deadly enemy, to raise mutiny in the Camp. Valour in feates of armes, courage in high attempts, nobleneſse in heroicall designes, not against our selues, O not against our selues, but against Gods & our open enemies let them be declared. In the quarrel of our God, in the defence of his Church and truth, in the seruice of our King and Country, let al the world testifie, that we stand upon our valor, that we make high esteeme of our honour, that we ioyfully commend our selues to God, & our liues to win renown, both to our name & nation. In times past, the noble & worthy spirits of *England*, they undertook high attempts, & did joy to make long & dangerous voyages to the holy Land, there, for the honor of Christ & Christian religion, to shed the bloud of Saracens: now like barbarous Saracens, diuers make voi-

Vegetius de re mil.

ages

ages into other lands moſt brutiſhly in privat combat to ſhed the bloud of their native country men & Chriſtians. Alas, let every man come home to his ſecret thoughts,& ſay truly in his owne heart; Doth not a dear God,every day we live, raine upon our heads even golden ſhowers of his mercy? Moneth after moneth, and yeare after yeare,do not the heavens bleſſe the clouds , and the clouds bleſſe the raine , and the raine bleſſe the earth with ſuch infinite plenty & abundance, that notwithſtanding there be in this populous Citie eight hundred thouſand living ſoules,or thereabouts,yet they are all filled, and fully ſatisfied with the fat of the earth,& the dew of heaven? Doth not a wiſe and religious King,heap upon our heads,wealth, gifts, offices, and honors,moſt ſweetly embracing each Nation in both armes,with tender affection and equall termes of love,& for all this, inſtead of thankfulneſſe to God, of love and loyalty to our Soveraigne , will ye never ceaſe to beget new quarrels,and to ſheath your weapons in your own bowels?O tell it not in Gath,and let it never

O what love and thankfulneſſe do we owe to ſo gracious a God.

be publiſhed in the ſtreets of Askalon: let it never be heard of in Spaine, nor reported in the Court of France, for our confederates will ſmile, and our ancient enemies will ſecretly rejoyce.

The honor of true Chriſtianity, above all the laws, learning, and religion of the Heathen, is to pray for our enemies, and to forgive. Indeed the law ſaith, An eye for an eye, bloud for bloud, for everie wrong a recompence, and it hath ever been accounted a point of wiſedome and reaching policy, amongſt the barbarous Gentiles, to meet a man at the lands end, to requite an injury and pay it home. But Chriſt teacheth us another doctrine: Mat 5.44. *Love your enemies, bleſſe them that curſe you, do good to them that hate you.* This did he teach in his life, and this did he performe at his death In the depth of all his ſorrows when the tormentors ſtood round about him: upon the Altar of his croſſe he prayed for them, Luk 23 34 *Father forgive them, they know not what they do.* Let his example bee our inſtruction. Whatſoever is paſt, paſſed be it, forgotten and forgiven. *Nihil adeo grave, quod*

non

non aquanimiter toleratur, si Christi passio ad memoriam revocetur: No injury is so foule and disgracefull, but it is easily pardoned, by calling to mind the passion of Christ Iesus. As he did, so let us also mourne for the conversion of our enemies; especially for all such as sin of ignorance. Let us never cease to pray, as we our selves would be prayed for, Father forgive them, they know not what they do. Assuredly there is no such testimony, no such assurance to my soule, that the sweet spirit of grace resteth in me, as to pray for mine enemies, and to forgive them. *Beatus qui amat te, amicum in te, & inimicum propter te.* Blessed is he who loveth thee, his friend in thee, & his enemy for thy sake. It is most lamentable which we daily see; by private combats, by fearefull and secret murthers, bloud toucheth bloud, and the whole Land, is grievously defiled. Lord, Lord, who keepest covenant and mercy for ever with them who love thee and feare thy name, punish not this flourishing & Christian kingdome for this crying sin. Mercy, forgivenesse, and charity are daily taught; Christian

Greg. Mag.

August.

Christian and good lawes are alreadie ordained, justice is duely and faithfully executed, and so their bloud and bloudy attempts fall upon their owne heads, but mercy and peace and salvation be upon our King, upon his posteritie, and upon his people for ever.

Drops of bloud trickling to the ground.

IT was truly prophecied by the sweet Singer of Israel: With the Lord is mercy, & with him is plentious redemption. Here is plentious redemption; his bloud *trickled to the ground.* As he was kingly & munificent all his life, so also at his death: he reserved nothing to himself but onely charity to redeeme the world. He gave himselfe to be our Father; his Sonne our Brother; the holy Ghost our Comforter; his Church our Mother; his Word our Guide; his Sacraments our food, his death our remission, his bloud for euer, our Redemption. Plentious redemption, forgiuing all kind of sins. To S. *Matthew* his extortion; to *Mary Magdalen* her loosenes; to the sinful woman her adultery; to the Apostles their back-

Psal. 130. 7

Ioh. 8. 11.

sliding

sliding; to S. *Peter* his deniall, to his persecutors his owne death. Plenteous redemption. For to his Apostles he commended the care of his Church; to Saint *John* the blessed virgin his mother; to his father his spirit; to *Ioseph* of *Arimathea* his body; Paradise to the Theefe, and to all mankinde the excellencie and plenty of his bloud.

In the 19. of *Numbers*, the 4. it was commanded that the bloud of the sacrifice should be sprinkled before the congregation seuen times. *Moses* also was commanded to sprinkle the altar seuen times, that so the altar and all things belonging thereunto might throughly bee sanctified. In like sort the bloud of Christ Iesus was seuen times shed, that both the earth might be consecrated, & all things belõging thereunto. First, in his incarnation, when the word became flesh, hee sanctified the whole nature of man by a blessed and hypostaticall union. *Vnguentum euacuatũ à vase in vas, omnia vasa, unguẽtũ ipsum redolere facit*: as a delicate and rich oyntment poured out of violl into violl, doth sweeten and perfume each

Leuit. 8. 11

Circumcisione. Horto. Corona. Flagellatione. Manibus Pedibus. Corde.

each vessell it is poured into: so the diuine nature descending into the humane nature of man, & becõming one heauenly and harmonical Hypostasis, hath infused into euery good Christian a sweet influence of holinesse and spiritual odour. Insomuch, that God the father saith to every regenerate Christian, as *Isaak* said to *Iacob* his sonne: *Behold, the smell of my sonne, is as the smell of a pleasant field which the Lord hath blessed.*

D. Epiphanius in Anchor. 342. Cant. 1. 2. *Vnguentum evaciuatum de cœlo in terram.*

Gen 27.27

Moreover, whereas man consisteth of the foure elements: his bones & his flesh of the earth, his breath of the aire, his humors of water; the heate of his heart and spirits of fire; To the end that man & the whole substãce of mã might be renued, The Aire he perfumed with his breath; the water hee sweetened with his Baptisme; the Fire he purified with the Holy Ghost; and the Earth he cleansed by steeping it in his own bloud trickling to the ground. Why to the ground? The earth, before all liuing creatures, was created, named, quickened and blessed of God, as *Materia prima*, the foundation of formes, the substance, the matter, the mother

Chrysost. in serm. de Pas. *Non subtecto, ut etiam ipsius aeris natura, mundetur, & terra sanguis distillatione purgata sit.*

mother of us all. When man was to be made, heee was formed of the earth; when puniſhed, ſet to till the earth; when he died, to returne to the earth; Chriſt Ieſus was to be laid in the earth, and from the earth to riſe againe. Afterwards this earth was curſed for mans offence: *Maledicta terra:* Curſed bee the earth for thy ſake. Now to ſanctifie this earth, to take away the curſe, to renew it againe to the uſe of man, that ſo the very ſtones might giue a ſauour of holineſſe, and the ground defiled with the ſinnes of men, might be expiated; Chriſt did hallow it with his bloud, it trickled to the ground. *Medicina quæ removet maledictionem terræ, eſt ſanguis Chriſti:* The bloud of Chriſt is that ſoueraigne medicine which taketh away the curſe of the earth. As the Prophet *Eliſha*, by caſting a little ſalt into the corrupt waters, took away the infection & bitternes, and made all the waters ſweet: ſo his bloud trickling to the earth, did take away the bitternes of the curſe, & bleſſed it to us again. And ſurely if the touch of his garments did cure the bloudy iſſue, & the napkins of

Gen. 3. 17.

2 Kin. 2. 22

Acts 5. 15.

of S. *Paul*, & the very ſhadow of Saint *Peter*, were of ſufficient vertue to heale diſeales; much more powerfull muſt needs be the ſacred & immaculate bloud of Chriſt. *Chriſti adventus in terram, totam terram ſanctificavit.* By Chriſt his deſcending upon earth, all the whole earth was ſanctified.

Greg. Nazi.

So plentious was this redemption, that not onely by bloudſhed in his death, but by the obedience and holines of his life, all the creatures were hallowed & made fit & comfortable to the uſe of man. As the *Vnicorn* having once dipt in the waters, al the beaſts of the foreſt may plentifully drinke; ſo Chriſt having uſed all things, all things are lawfull unto us. He ſanctified the Fowles of the ayre, in the Dove, that did deſcēd on him; the Beaſts of the field, in the Lamb which he did eat of; the Fiſhes of the Sea, in broyled Fiſh which he taſted of; the Trees of the foreſt in the timber of his Croſſe; the Plants of the earth, in the whithorn of his crown; the Fruits of the Earth, as Bread, Wine, Honey, all which he did often feed on. Againe, the uſe of ſweet Balmes was approved

Cypreſſ. *Cedart.* *Olive.* *Palme.*

proved in the coſtly ointment, where-with *Mary* did anoint him; of aromaticall ſpices, where with his body was embalmed; of Kingly garments, in his ſcarlet robe; the honour of Funerals, in his mournfull buriall; the memory of ſepulchers, in the tombe wherein he was laid, newly hewen out of a rock. So plentious was this redemption, that he ſanctified all kind of callings. Firſt, himſelfe being a King, as the moſt royall and neceſſarie of all others, he hallowed the calling of kings, by receiving the homage of kings: and as he tooke homage and obedience frō thē, ſo by his own practiſe he taught tribute & obedience to thē. The calling of Nobles & Councellors, in *Nicodemus* and *Ioſeph* of *Arimathea*: of Officers, in *Matth.* & *Zachæus*; of ſouldiers in *Cornelius* & the Centuriō, of all other inferior callings, in Fiſhers, husbandmen & ſhepheards. So plentious was this redēption, that to cheer up our lives, & to make thē comfortable, by his own example & preſēce he bleſt & ſāctified, feaſts, mariages triumphs, invitations, that ſo, the plenty of feaſts, the joy of marriages, the glory of

Ex aquo omnes admittens, nec etiam qui vitæ genere obſcuri. Procop. in Iſa.

of Triumphs, and the kindneſſe of Invitations, might Chriſtianly and comfortably be uſed of us againe. So plentious was this redemption, that to the end, both to us here preſent, and to all his whole Church, this and all other ſuch holy exerciſes might be bleſſed & fruitfull, in his owne perſon, and by examplary practiſe of his owne actions he ſanctified diſputations, he poſed the Doctors; Prayers, he taught us to pray; Reading, he went into the Temple and ſtood up to reade: Expounding, he opened the Scriptures to his diſciples as they went to Emmaus; Singing, after the inſtitution of the Sacrament, they ſung a Pſalme; Preaching, in the 4. of *Luke*, he cloſed the Booke and began to preach. So, firſt he hallowed the earth, and all things thereon for us, and then ſanctified theſe holy exerciſes, that by them his name might be praiſed of us, and bleſſed evermore.

Luk. 2. 46.
Mat. 6. 9.
Luk. 4. 16.
Luk. 2. 27
Mat. 26. 30
Luk. 4. 20.

Moreover, ſo plentious was this redemption, that he ſanctified the clouds by his aſcenſion; the ſtars by that Starre which guided the wiſe-men; the Angels by

by their ſervice, and the Heavens by his owne glorious preſence. Laſtly, ſo plentious was this redemption, as that faint and cold ſweat which is upon us at the Agonie of our death, the ſame hee hath ſanctified by the warme and bloudy ſweat of this Agonie, making the Grave a quiet withdrawing Chamber for the body; and Death before ſo terrible both to body and ſoule, now an everlaſting *plaudite*, and the very doore of heauen.

Here now appeares the excellencie of the Redemption, before the creation of the world. Of the Creation of the world, and of all other the workes of God, it is ſaid in the eleventh Chapter of *Wiſedome*, and ſeventeenth verſe, God did all things in number, weight, & meaſure. But in this plentious redẽptiõ by his Son, neither nũber, weight, nor meaſure was obſerved. Not number, for it was not *gutta*, a few drops, but *unda ſanguinis*, a currẽt or ſhower of bloud, rather then drops: not meaſure, for it was *modus ſine modo*: the meaſure of his love was beyõd meaſure: not weight, for it was μεγαλοφελὴς, a price invaluable, it waighed down the

Modicam guttam sanguinis (propter unionem ad verbum) pro redemptione totius humani generis sufficisse. Clemens. Rom. 5. 20.

whole world. Where as one drop for the worthinesse of the sacrifice had bin able to redeeme a thousand worlds: in this rich and glorious offering, no faithfulnesse of love, no fervencie of zeale, no earnestnesse of praier, no duty of obedience, no extremity of sorrow, no excellency of merits, no plentie and abundance of bloud was wanting. Rather more worlds and more sinnes were wanting: for where sinne did abound: his bloud then, and his grace now, doth superabound much more. Reioyce therefore O heavens, and be glad O earth, for heaven and earth, men and Angels, elements and creatures, haue beene ioyed and blessed by this redemption.

Now to conclude: Honourable Peers, and beloved Christians all, I know right well, both by calling and dutie wee are bound to love you: your holinesse is our ioy, and your religious life is our crowne. We give thankes to God, and reioyce for you, whersoeuer we become. As the Apostle spake of the Romans, not onely your faith is knowne throughout the Land, but your diligence in Prayer, your

2. Thes. 1. 3

your loue to the Goſpell, your zeale in hearing, your peaceable and godly life in all unitie and Chriſtian love. Wherefore I humbly intreate you, by the unſpeakeable loue of Chriſt, & by the woful pangs of this bitter & bloudy Agony, be pleaſed, be pleaſed to make ſome difference of this time, Let it never be truely objected unto us, that our doctrine & our profeſſion is nothing elſe but licentious liberty. Now againſt this bleſſed time of the paſſiō, & generall receiving of the Sacramēt, let us breake off our ſinnes by righteouſneſſe; by feeding the hungry, by clothing the naked, by relieving poore priſoners, by helping yong beginners, by pittying and comforting old Servants, and poore tenants, who have worne out their lives in your ſeruice, and now in their age, ſup up their owne ſorrow in ſilence. Let us conſecrate ſoule and body unto God by Prayers unceſſant, by almes chearefull, by inward ſorrow, by unfained repentance. But on the contrary, (as it becommeth Saints) riot and play, banquetting and belly-cheer, ſlanting in colours, & priding in vanities, away, away with

them. Whilst our glorious Redeemer is watching, let not us be alwaies chambering; whilest he is earnestly praying, let us not bee dicing and dancing; whilest he is astonied for our sins, let not us bee senslesse of our owne misery; and seeing with his sacred bloud he hath sanctified all the creatures unto us, let us not by our owne wickednesse, profane them to our selves. *Christus formosus in se, sanguinolentus propter te:* Christ Iesus all faire in himselfe, was all bloudy and blemished for thy sake. Doe not then, doe not see the Lord of glory, our joy, and love, our thrice blessed Redeemer, doe not see him in this plight and wofull agonie without some pittie, and humane commiseration. It is written of *Gregory Nyssene*, that he never looked upon the picture of Christ sweating and bleeding in his agonie, but presently, hee fell on weeping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wistly upon him. Behold, his head is full of deaw, and his lockes are deawed with the bloudy drops of the night, his very soule is

Bernard. Cant. 4 7.

is crucified, and all his * whole body weepeth.

When tidings was brought to *David* that *Ionathan* his friend was slain; he rēt his cloaths, he fasted, hee mourned and cryed out: *O noble Israel, how wert thou ouerthrown! Woe is me for thee my deare brother, very kind hast thou been unto me, & thy loue hath passed the loue of women.* The case is now ours, a more lovely then *Ionathan* is here. The Messias is bound for Mount Calverie, and going to be slaine. Most iustly may wee cry out: O noble Reedeemer, how art thou distressed? Woe is mee for thee my deerest Saviour, very kinde hast thou beene unto me. Thou hast wounded my heart with thy loue, and overcome my soule in affection. I will not mourne for thee a few dayes, as *David* did for *Ionathan*, but all my life long: so often as this time shall returne, so often will I seeke thee in the garden with sorrow, and follow after thee towards Mount Calvary weeping. In weeping will I over-weepe each teare, in recounting my sinnes, and lamenting my

* *Vt totius corporis vulneribus te totum sanaret, & ut te totum acciperet, quise totum tibi dedit.*

grievous offences. Thou forgavest mee a sinner; truely for thy sake doe I forgive mine enemies: Thou diddest release mee from the bands of Sathan, I release the bands & forfeitures which I have hardly taken: Thou Lord wert crowned with thorns; O wretch, I am not worthy such honour: but compunction and sorrow, a slip onely of thy thorny crowne, that wil I take, and weare it as a garland in honour of thy name. Surely every mans silent thought is a secret watch unto his heart. Let any man ask his own heart, & it wil tel him: *Versa & reuersa in tergum, in latera, in ventrem, dura sunt omnia, Christus solus, requies*: Muse and forecast, tosse and turne all the night long from one side to another, still, still, no true ioy, no contentment to bee found, but onely in Christ Iesus. He onely worthy to be sought, and none but hee worthy to be found. *Dulce ceruical, corona spinea*: The crosse of Christ is a bed of Downe, and his crowne of thornes a sweet pillow. Thoughts of remorse, and *ioyes of sorrow, silent mones and melting teares, an heart truly humbled, and a spirit

Aug. confes. lib 8. c. 16.

* *Pœnitentes dolent & de eodem dolore gaudent.* Thom. de human. Christi. cap. de Passione

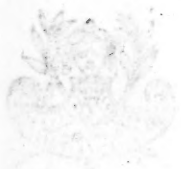
a ſpirit ever ſettled, chearefully to live, and willingly to dye in the louing armes of a gracious Redeemer; this is the goale, this is the crowne; this is the way, now to liue a Saint on earth, and hereafter to inioy an exceeding and eternal weight of glory: the fruition whereof, the Lord of all glory grant unto us, for and in the meritorious Agonie of his Son Christ Ieſus; to whom, with the Father and the H. Ghoſt, three Perſons, one immortall, powerfull, ever-living, and onely wiſe God, be given and aſcribed of all Nations, honour, praiſe, power, and thankeſgiving for evermore. *Amen.*

FINIS.

THE COPIE OF A SERMON PREACHED in Lent before the Lords of the Councell, at WHITE-HALL.

By D. MAXEY, Deane of Windesore.

LONDON:
Printed by THOMAS HARPER, for *Thomas Knight.* 1634.



THE VEXATION of *Saul.*

1. SAMUEL, 16. 14.

But the Spirit of the Lord departed from Saul, *and an evill ſpirit ſent of the Lord vexed him.*

THe wiſe Philoſophers, profeſſors of good learning and vertue, *Plato*, *Ariſtotle*, and others, they much blamed the *Lidians* for uſing at their bankets, Muſicke of a ſoft and ſmooth ſweetnes; but the *Doreans* they much commended, allowing it fit, for the increaſe of Nobleneſſe and vertue, to be ſtirred up with ſharpe, rough, and dolefull ſounds.

In celebrating the mournefull Paſſion of

of our Saviour before the heavenly banket of holy Sacraments, it ſhall not be meet for me to deliver, nor profitable for you to heare pleaſant and delightfull things. Be pleaſed rather to give eare to an example of Gods iudgement; and the more needfull an example, for that precepts and perſwaſions, without applying unto them examples of imitation, are barren, cold, and unfruitfull.

August. But as S. *Auguſtine* ſaith; *Quot habes in ſacris Literis judicij Dei hiſtorias, tot & habes conciones:* Whereſoever in holy Scripture, there is an example of Gods iudgement, there is alſo a good Sermon.

Here in this Scripture, you ſhall behold *Saul*, a godly King, & the glorie of Iſrael, raiſed by God, ſtanding in proſperitie, falling into ſinne, reproved by *Samuel*, neglecting repentance, and thereupon utterly forſaken of God; ſhewing to us all, a rare and fearfull example of his iudgement.

In opening whereof, becauſe there are ſundry deepe and difficult points, I humbly crave both pardon and favorable conſtruction, intending to hold my ſelfe

ſelfe to the Scripture, and there withall to uſe ſuch moderation, as ſhal be fitting this Honourable preſence and holy place. But *The Spirit of the Lord departed from Saul, &c.*

In this Scripture are to be obſerved,
- 1 The cauſe of Gods diſpleaſure towards *Saul*, which was his ſin
  - 1 In Religion. — Vnadviſedly taking upō him to offer Sacrifice himſelfe, contrary to the direction of *Samuel* the Prophet.
  - 2 In Iuſtice. — Sparing *Agag*, & the fatteſt cattel, cōtrary to Gods commandement.
- 2 The puniſhment inflicted upon *Saul* for theſe ſinnes.
  - 1 *Pœna damni* — The Subtraction of Grace, and loſſe of Gods Spirit to direct him; *The Spirit of the Lord departed.*
  - 2 *Pœna ſenſus.* — God gave Sathan leave to work upō him. *An evil ſpirit* ſent to vexe him.

The

The cause of Sauls *Punishment.*

IN the course of holy Scripture, I finde divers to have fallen away from God, and yet amongst them all, not one singled out with such a note, in this speciall manner: *And the Spirit of the Lord, &c.* Whereupon it is very requisite to consider what *Saul* was.

Pro. 17. 6. In the 17. of the *Proverbs*, the sixth verse, the Wise man saith; *The glory of children are their fathers.* *Sauls* Father was descended of the twelue Patriarkes, he came of the Tribe of *Benjamin*, his

1 Sam. 9. 1 Father was a rich man, and a valiant, as appeareth in the first of *Sam.* the ninth Chap. and the first verse.

Arist. Rhe. li. 1. ca. 5. And whereas *Aristotle* sets downe, that the ornament of a yong man is, μέγεθος, καὶ κάλλος, ἰσχύς, greatnesse or talnesse, beauty and strength, for the body; and for the mind, εὐδρία καὶ σωφροσύνη, a good

Pro. ca. 20. ver. 29. courage & sober conceit, agreeing with the Wise-man, who saith: *The beauty of yong men is their strength:* it is thus said of *Saul* in the first of *Samuel*, the ninth

1. Sam. 9. 2. Chapter, and the second verse; he was a goodly

goodly yong man and a faire, taller then any of the people from the shoulders upward. Moreover, in the 3. verse, it appeareth, he was obedient to his Father; in the 5. ver. tender over him, & loath to have him grieved; and in the 21. verse, when he came to *Samuel*, the Seer, in a lowly and religious manner he did reverence to the man of God, and in great modestie (as unworthy and unwilling of so high advancement) he hid himselfe, and said: *Alas, my family and kindred is the least of all the families, and of the smallest Tribe of Israel.*

Vers. 3. Vers. 4. Vers. 5. Vers. 21.

1 Sam. 10. ver. 22. 1. Sam. 9. 21.

Thus farre you may see *Saul* a naturall man. And as the faire Whitspar bed of stone is called *ELL MADRE DELL ORO:* The mother which conceives in her wombe, & bringeth forth the rich & hidden Mine of purest gold: so the faire and beautifull gifts of nature are most pliable to conceive, and fittest to bring forth the divine & hidden treasure of the inestimable graces of the spirit. But this light of Nature gives onely some preparation to religion and divine knowledge: it is the light of grace which ministers

miniſters the ground of faith, and ioyes the ſoule with heavenly underſtanding. Nature indeed affords a glimmering and raiſeth ſome little ſparks of vertue; but it is Gods Spirit which doth illuminate the heart, and flaſheth heavenly light into the ſoule.

The Moone having light but imperfectly, cannot give light of her ſelf, except firſt ſhe be inlightned by another; but the Sunne having brightneſſe in a kinde of perfection, doth illuminate of it ſelfe alone: So the ſoule of man endued with a few ſmall and dimme ſparks of nature, of it ſelfe can never be inlightened; but when the holy Ghoſt, the perfection of light doth kindle theſe ſparks, then ſuddenly the ſoule is illuminated from above, and ſheweth it ſelfe in a far more excellent meaſure of grace.

1 Sam. 10. 5. 1. Sam. 10. 6. 7. 9. 10.

Saul, adorned with theſe natural gifts, it pleaſed the Lord of glory to ſet his eye upon him, he choſe him above all the Nobility of Iurie; he was anointed by *Samuel*; and to be ſhort, he was changed from a naturall man to a ſpirituall. The Scripture ſetteth it down plaine in theſe words:

words: *God turned him into another man, God gaue him another heart; aliam cordis affectionem*, saith S. *Augustine*; again, *God was with him; and the spirit of the Lord came upon him; & tertiam personã divinitatis denotat, non quoad substantiam sed virtutem*: as *Flaccus Illiricus*, and diuers learned doe expound it.

Now, *Saul* being thus inspired from aboue, obserue (I beseech you) what great difference is betweene Morall and Theologicall vertue, betweene a naturall man and a religious. *Saul* inlightned with the spirit of grace, see presently what excellent fruits proceed from the same. First, he prophesies, foretels things to come, and sings praises unto God, the 1 of *Samuel* the 10. *Chapter*, and the 10. *verse*. He is careful the people should not offend, the 14. *Chapter*, and the 34. *verse*. He enacteth pœnal lawes against Southsayers and Coniurers, and destroyeth them, the 28. *chapter*, and the 9. *verse*. He is patient in bearing reproach, the 10. *Chapter*, and the last *verse*. He is mercifull and ready to forgiue, the 11. *Chapter* and the 13. *verse*. He fighteth the Lords

August. *Mutatio in eerior.* Toletus in Iob. cap. 3. *Processio fuit non personatis sed assistentiæ.* Flac. Illiricus in titulo Spiritus fol. 1160. *Ex abdito divinitatis secreto repentinus afflatus.* 1 Sam. 10. 10. *Carnalem noverant, spiritualem videbant.* Greg. Mag. in 1 Reg. c. 10. 1 Sam. 14. 34. 1 Sam. 28. 9. 1 Sam. 10. 27. 1 Sam. 11. 13.

battels, and becomes a noble warriour, the fourteenth *Chapter*, and the fortie
1 Sam. 14. 47. seuenth *verse*. Hee builds an Altar vnto the Lord, as appeareth in the same *Chap-*
35. vers. *ter*: and lastly, he offers peace offerings; and he with the people reioyce exceedingly before the Lord, as it is plainely
1 Sam. 11. 15. set downe in the eleventh *Chapter*, and the last *verse*.

Behold the working of a powerfull spirit; looke what a change here is; the gifts of nature are beautified with the gifts of grace: *Saul* is now garnished with Wisedome, with Courage, with Zeale, with Patience, with Mercy, with Religion and Obedience, with Prophecying and holy worship, and yet, alas; yet it is said, *The spirit of the Lord departed from Saul.*

O secret deepe, and bottome searchlesse of Gods most righetous iudgments! Wonderfull are thy counsels, O Lord, and thy thoughts past finding out! *Saul*, a gouernour of thine owne choyce; a leader of thine owne people; conquerour of thine enemies; partaker of thy good Spirit; reputed a Prophet; shewing many

ny and notable works of pietie: ah Lord, thine owne *Saul* becomes a caſt-away, and is reiected of thee for euer.

Lord, Lord, moſt louing, mercifull, gracious, ſlow to anger, abundant in goodneſſe and truth, as the ſweet influence of the heavens ſpreadeth it ſelfe over the broad face of the earth: ſo thy compaſſion and kindeneſſe is over all mankinde, *thou hateſt nothing which thou haſt made, thou reioyceſt ouer all thy works, and being the louer of ſoules, thou wouldſt not the death of any.* the whole world doth acknowledge thy goodneſſe: *and wee all, now here aſſebled together, in the daies of proof, haue taſted thy loue,* and have tried experience of thy manifold and ſweet compaſſions. What then might be the cauſe, why thy ſpirit ſhould depart from *Saul?*

Exod. 34. 6

By deliuerance from the powder treaſon.

Mary Magdalene, a long time ſhee had led a looſe and laſcivious life, and yet her ſinnes were waſhed away in teares.

Luk 7. 38.

Saint *Peter* denyed his bleſſed Lord and Maſter, ſwearing and forſwearing him, whom hee had vowed before to ſtand to; a great and dangerous fal, yet as

Luk. 12 60 62.

soon as euer he saw what he had done, his wounded heart found a forgiuing God.

2 Sam. 12. 13.

Holy *David*, whom in blessings the Lord had exceedingly blessed, hee committed murther and adultery, wilfully shedding the bloud of many innocents, a cursed and crying sinne, *yet* David *continues the sweet singer of Israel, and the Prophet Nathan told him from the Lord, his sin was put away.*

The earth did neuer beare a more dreadfull sinne, nor the heauens behold greater indignity, then for earthly men to wound the Lord of life, and to imbrue their hands in the bloud of their euerlasting redeemer; yet to some of those bloudy Iewes, euen presently after (before the speare was scarce washed which pierced his holy heart) S. *Peter* preached pardon to repentance, & as many as did repent, were receiued unto mercy.

Act. 2 41.

Audistis quot millia credidêrũt, ex interfectoribus Christi. August. to. 9. in epist. *Ioh.* c. 1. tract. 2.

What was it then? how comes it to passe? what might moue such a kinde and gratious Lord, such a bearing & long forbearing God so much to forget the sweetnes of his own nature, as to withdraw his spirit from *Saul*, & cast him off for euer?

Assuredly,

Assuredly, reade, and reade it often; peruse and beat the whole Scripture through, and you shall not finde (before Gods Spirit departed, before the Lord forsook him utterly) that ever he cõmitted but onely two offences of any note.

The first was, that *Saul* being willed, before he should give battell to the Philistines, to stay 7. dayes at *Gilgal*, until *Samuel* came to offer burnt sacrifice, and consult with the Lord, the Prophet coming not at the time appointed, betweene haste and feare, he by and by called for an offering, and *offered burnt-sacrifice unto the Lord*, himselfe.

1. Sam. 13. 8. 9. 10.

Ver 12. *I was bold and offered a burnt-offering.* 1 Sam. 15 9.

The second was this; being sent of the Lord, to *execute justice upon the Amalekites, to destroy and put all to the sword*, he *spared* Agag *the king*, and *saved the fattest of the cattell alive*.

I; but do these import such high degree of offence? or were these such hainous transgressions as without hope of any mercy, were so grievously to be punished? Yes surely: For God forbid we should think the *Judge of al, would do unjustly: his thoughts are not as our thoghts.*

Iob 24 10. Isa. 55. 8.

Man onely discerneth outward things, but the divine Essence, as the Eagles eye, pierceth and spieth, entreth in, searcheth and seeth, not onely what is done, but with what ground of intent, all the actions of men are brought about.

Non intuetur modò, quod fit, sed quo quid studio ac propensione, peragatur.

Therefore (beloved and holy Christians all) marke I beseech you, and remember well these two offences.

1 The one was boldnes and prophanenesse in Gods worship.

2 The other, the neglect of Gods Commandement in publick Iustice. The one was meddling beyond his Calling in matters of Gods service; the other covetousnesse and corruption in iustice, cloked under colour of Religion.

Cupidine prædæ seductus. Hrero. to 5. lib. 8. in Elay.

Now the reason why *Saul* did so highly offend in these sinnes, the learned Schoolman sets down: *Gravitas peccati dupliciter consideratur; secundum materiam in qua, & secundum personam in quam peccatur.* The hainousnesse of any sinne doth principally consist in the matter wherein, and in the person against whom we offend.

Thom. Aquin secũda, secundæ. q. 148 tertia.

An offence against any creature, is finite,

nite, againſt God (who is eternall) it is infinite. The holy Ghoſt ſaith plainly in the firſt of *Samuel*, the 2. Chap. and the 25. ver. *If any man ſinne againſt another, the Iudge ſhall determine it; but if a man ſinne directly againſt the Lord, who ſhall pleade for him?* The ſubject wherein *Saul* did offend was holy, the object was eternall; hee ſinned oppoſitely againſt God in points of Religion and Iuſtice. 1. Sam. 2. 25.

Amongſt all things incident to the actions and life of man, there is none more excellent then Religion & Iuſtice. They are the principall cauſes, wherefore mankinde was firſt created, after bleſſed of God, and ever ſince preſerved here on earth. *Plato* ſaith well, *The foundation of the Common-wealth is Iuſtice, and the foundation of Iuſtice is Religion.* Theſe are the chiefeſt means of humane good, and the ſureſt defence of publicke State. *Remota religione & juſtitia, quid ſunt regna niſi magna latrocinia?* Without Religion and Iuſtice, kingdomes are nothing elſe but violent and mightie robberies: therefore it concernes great In Alcibi. Auguſt. de Civit. Dei. li. 4. ca. 4.

men to be holy and juſt men; for they and their actions, are unprinted Bibles, and ſpeaking laws unto the people.

And ſurely, concerning the firſt offence of *Saul*, in taking upon him ſo boldly to offer ſacrifice, we are taught thereby, what it is to pollute holy things with prophane hands, and eſpecially men of example and note, to ſhuffle up the duties of holy worſhip, and ſhew contempt of Religion.

Men of high calling and eminent place to whom God hath given honour and worſhip, of all others, God will have them to give honor and worſhip to him againe. For great men and good men make happy and bleſſed times in every degree and ſtate. As the ſweeteſt Rivers flow from the higheſt hils (*Tigris* and *Euphrates* from *Armenia*, and *Nilus ex montibus Luna*) ſo the faireſt examples of Religion and vertue are ſpecially to proceed from perſonages of high degree.

Plin. li. 27.

How highly God doth eſteeme, and how exceedingly ioy in the religious & devout affection of Noble and great men,

men, it is apparant by *David*, *Iosias*, and divers others; but on the contrary, prophaneneſſe in matters of holy devotion, diſſolute preſumption and lightneſſe in caſes of Religion whatſoevẽr, in them eſpecially, they ever were, and ſhall be paid home with grievous puniſhment; *Videant, videant, qualem rationem habituri ſint cum Deo, qui ſanctis non ſanctè utuntur.* Auguſt. in Pſal. 103.

Let all men beware and looke well to it, for there ſhall be a ſharp reckoning for ſuch as uſe not holy things in a religious and holy manner.

Philip of *Macedon*, who otherwiſe being an heathen, was a Prince of great renowne; yet becauſe in his confecrate leagues he made light account of a ſacred oath, his baſe ſonnes were burnt up in their beds; his ſonne *Alexander* was ſuddenly poyſoned, himſelfe cruelly murdered, and his whole poſterity finally raced.

Examples of the Heathen herein were infinite: I come to the Scripture.

Ieroboam to fit his owne turne, in reaching

1 Kin. 12. 31. reaching policie, made *Priests of the basest of the people, and so dishonoured God, and that holy calling:* by & by his hand

2. Kin. 13. 4. 2. Chron. 13 20. was stroken with a leprosie, and the very words of the Scripture are: *God plagued him, & he died; & not one of his posterity was left to make water against the wall.*

2. Chro. 26 5. 15. King *Vzziah* as long as he sought the Lord in feare and reverence, the Scripture saith, *God did help him marvellously made him prosper, & his fame was spread farre and neere*; but as soone as he prophaned the Altar, usurped the Priesthood, and shewed neglect of Religion, the holy Ghost saith, *He was branded in the forehead for a foule leper, before all the Congregation he was thrust out of the Sanctuary, and so continued a lothsome lazar, separated* (as it were in an Hospitall) *to his dying day.*

Ver. 20. Ver. 21.

2. King. 2. 24. The silly boyes, who did but scoffe and deride *Elisha* the man of God, were torne in pieces of Beares.

2. Sam. 6. 6 S. Hieron. *Brachium & humeru exeruisse.* When the Arke of God was removed in solemne triumph, King *David* and all the Nobles of Israel before it, *Vzzah* in a good intention did but touch the Arke and

and ſtay it up, preſently the Lord was wroth (and as though he had layen in wait to take him) *ſtrooke him inſtantly, as with a thunderbolt in the ſame place.*

Michol diſdaining onely at *David*, becauſe he was humble and reverend in the worſhip of God, ſhe bare away the bitter curſe of barrenneſſe.

Ely an aged man, and a Fatherly Propher, becauſe he did winke at his owne ſonnes, and ſuffered them to be prophane in their holy Calling, all on a ſudden both his ſonnes were ſlaine, his daughter with ſorrow dyed in travell, and he himſelfe had his necke broken.

I have alledged theſe plaine examples to this end, that we might fully be reſolved, that neither the deepe policie of Princes, nor the maieſty & prepoſterous zeale of Kings, the innocencie of children, the ignorance of the Gentiles, the frailty of women, the good intention of men, the gray haires of age; none of theſe are reſpected in caſe of Religion: if they once give ſhew of prophaneneſſe in matters of holy worſhip in what kinde ſoever,

Auguſt. de mirab ſac: Scrip. *Subito ſuffocati ſunt. Aliiſulmine percuſſum.*

2 Sam. 6. 16. Ver. 23.

1. Sam. 4. 18.

Ver. 20.

Ver. 11.

soever, all sorts, all degrees, have beene sharply punished, and surely stung home with smarting woe.

O there is no sight more acceptable and pleasing both to God and man, then to behold the Priests weeping at the Altar: Iudges grave and upright in the seat of Iustice: Nobles reverend and devout in the worship of God, and holy places of Religion.

Contrariwise, dissoluteneſſe, corruption, hypocrisie, and double dealing in points of Religion, and things consecrated to God, they do savour of a base and earthly mind, and secretly bewray a false and wicked heart, distrustful in God, and alienated from his love. Reverence doth arise from feare and love: & where there is no reverence, there can be neither love nor feare.

Arist. Rhet. li. 1. ca. 14.

The Heathen wise man *Aristotle* sets it downe for an undoubted principle: Ὁ γὰρ περὶ τὰ ἱερὰ ἠμιωβόλια κλέψας, καὶ ὁποσονοῦν ἀδικήσειεν: Hee that will deale corruptly but the value of three farthings in sacred matters, that man will not stick to do any wrong or injury whatsoever.

Herein

Herein was *Saul* twiſe taken tardie.

Firſt, with a diſtruſtfull heart he raſhly offered ſacrifice with prophane hands; and after in foule corruption ſpared the fatteſt cattell, under colour of Religion.

But alas, he was much deceiued: for howſoeuer he thought he might haue ſecretly gone cleare away; howſoeuer he might conceiue he had done wiſely; yet the ſpirit of God doth beſoole him; *Samuel* tels him plainely from the Lord: *Stultè feciſti, Thou haſt done fooliſhly.* God who is iealous of his owne honour and our loue, he muſt neither be dallied nor doubled with. 1 Sam. 13. 13.

There is no queſtion, and it is plaine by many places of Scripture, at one time or other, one way or other, God by his ſecret and ſilent prouidence doth ſo work and fetch matters about, that euery man is tried: but as the Wiſe-man ſaith; *To the mighty abideth the ſorer trial:* if they ſtand faſt in a brunt, if they cleaue to God in a ſtraight, then are they crowned for euer. *Talis eſt quiſque qualis eſt in turbine*, ſaith Saint *Hierome*; ſo is euery one accepted of God, as hee is found ſure Ioh. 7. 18. Wiſ. 6. 8. S. Hieron.

sure in the triall. *Saul* was now a Probationer, he stood upon his triall, and had hee beene faithfull in his tryal, as *Samuel* told him: *Hadst thou now stood fast, thou hadst been established for ever.* But being advanced by God, receiuing many favours, and tryall made of his faith and constancie, hee was found light in the balance, not making that reverend account of God and his religion, which he should haue done. *Divinæ familiaritatis gratiam eum offendisse*, saith S. *Gregory*: *Saul* was reproved for abusing Gods most divine, and graciously vouchsafed familiaritie.

1 Sam. 13. 13.

Greg. Mag to 2. lib. 5. in exposi. 3 Reg. 13.

It is not for mortall men to halt with the Lord, to make bold with him at their owne pleasure, or to neglect and prophane any thing which belongs to his honour & service. Men of eminent place and worth, of what calling and degree soever, to bestow and grant the Aduousons & Donations of Church-livings, & other spiritual Promotions, to a wayting Minion, to a seruile Flatterer, or any other kindred, or temporall men about them, who afterward shall make sale of them

A cursed sin, and yet daily practised.

them as of a Iade in Smith-field, placing ſome poore and ſilly Reader, and gathering the fruits vnto themſelues: what doth ſuch a man, or ſuch a Patron, but openly proclaime to the world, that hee makes no more account of the good and religious life of his neighbors & tenants, no more reckoning of the ſaluation of their ſoules, and the worſhip of his God, then he doth of a caſt ſute of apparell.

Hereupon the Lord, ſearcher of all hearts, finding himſelfe deſpiſed, doth preſently diſtaſte ſuch a man. And as he hath caſt off, & ſet at nought the honour of his Maker, and the loue and carefull truſt which in that caſe he ought to haue borne vnto his God, ſo doth the Lord caſt him off, & by his ſecret & ſilent prouidẽce, matters at length are ſo v rought and fetcht about, that one calamity or other continually followes. Either hee is puniſhed in want of bleſſed Iſſue, or vexed with wicked, waſtfull, and rebellious children; other whiles the wife that lyeth in his boſome is falſe, or his friend (who ſhould be vnto him as his own ſoule) becomes vnfaithful. Sometimes his eſtate is

waſted

wasted no man knowes how; he fals into strange and secret diseases; he is drawn or enforced to endlesse suits in Law; hee is disquieted and troubled in minde; hee fals into some iust disgracce with his Soueraigne, or liues with contempt and reproach in his owne Country; a thousand wayes doth the Lord bring secret and unknowne punishments about, till that base contempt of his name and honour, be soundly paid home againe.

2 King. 23. 25. In the second of the *Kings*, the 23. *Chapter*, *Iosiah*, he did uprightly in the sight of the Lord, and there was none like unto him: yet because he grew presumptuous and ouer-bold of the Lords fauour, neglecting but once to consult with the Oracle of the Lord, hee was Vers: 29. presently slaine at Megiddo by the King of Egypt.

The gracious fauour and cheereful respect of a Royall and Worthy Prince, to a vertuous and heroicall minde, it neuer breeds neglect: but where Loue hath bin kinde, & Trust comes at length to make a tryall, then a proud and presuming stomacke.

ſtomack, a falſe and ſtarting heart vtterly ouerthroweth all. It is an vndoubted ſigne of a Noble and high ſpirit, to bee of a thankefull heart and repoſed conſtancie both to God and man.

Marke (I beſeech you) the beginning and end of *Dauid*, his proſperous raign, his triumphant victories, his noble offſpring, his eternall memory, & his ſeede bleſſed for euer. Notwithſtanding, *Dauid* offended diuerſly, he committed ſundry ſins of frailtie as other men: but touching matters of Religion, with great humility and feare, hee euer conſulted with the Oracle of God, hee conferred ſtill with *Nathan*, *Samuel*, & *Iehoiada*; ſo that in the whole courſe of his life, in what place or danger, vpon what occaſion ſoeuer, ſtill he had a chary and tender care of Gods glory, an high and reſolute confidence in his mercy, an holy and reuerend eſtimation of all duties towards God and his holy worſhip.

And as *Dauid* did proſper, becauſe he ſtood faſt in God, becauſe after hee was anointed, hee did forbeare, and ſtay the Lords appointment; ſo I doe boldly

ſpeake it, without feare of any imputation whatſoeuer, I ſpeake it with ioy of heart, to the eternall praiſe of God, & to the endleſſe comfort of us all: The Lord, the Lord himſelf hath bleſſed our Soueraign, & no doubt wil bleſſe him and his ſeed for euer; becauſe from his firſt entrance to his firſt crowne, hee hath euer reſted & ſetled himſelfe upon God; albeit the truth of his title, & right of his claime was long before known to all States in Chriſtendome, yet ſtill he did forbeare, and repoſing himſelfe upon God, did patiently abide the Lords leiſure.

In diſtruſt of Gods loue and faithfulnes towards him, had he combined with France, or conſulted with Denmarke, to enioy a kingdome; had he recoyled from God, as *Saul* did ſtarting aſide, and with a double heart had ſubſcribed *Iacobus Rex Filius*: In caſe of tryall had he thus plaid under-hand, and but queſtioned Gods loue, then it is to be feared, long ere this the Lord had dealt with him as hee did with *Saul*, hee had ſuddenly beene diſpatched in the chambers of death, hee had broken his Scepter, and blowne up his

Wherwith he was wrongfully charged by the Pope.

his Throne, and cruſht his Crowne, and laid all our ioy and his proſperity in the duſt, But it was a right noble and true Chriſtian reſolution, to lay aſide all ſuſpicion of Subiects being diverſly diſtracted, to ſet apart all feare in banding of forraine Princes, being many profeſſed Romaniſts, to leane neyther to the one ſide, nor the other; fearing neither Papiſts direfull threatnings, nor yeelding to Puritanes braine-ſicke importunities, hazarding both life & kingdomes for Gods cauſe, and all to advance the truth of Religion, the peace of his Country, and unitie of the Church.

This, this is the cauſe amidſt ſo many thouſand dangers, why the Lord hath made his Scepter to bud, and his Crowne to flouriſh, why he hath ſafely lapt him in the boſome of his love, ſealing up for him ioyes eternall in heaven, Gods honour and worſhip being deare to him on earth.

The LORD of mercy, behold him ſtill in mercy, and for the good of his Church proſper his good endeavours, eſtabliſh his deſires, that as

hitherto hee hath done, ſo ſtill hee may keepe this good purpoſe in his heart, and in the thoughts of his heart for euer.

Pœna damni. The ſubſtraction of Grace and loſſe of Gods ſpirit to direct him.

The Spirit of the Lord departed.

IN theſe few words, is ſet before us, the puniſhment of *Sauls* ſin, *Pœna damni*, the loſſe of Gods Spirit, and of his gratious protection ouer him.

The leproſie of *Vzziah*, the ouerthrow of *Ieroboam*, and his poſteritie, the ſudden & ſtrange death of *Vzzah* & *Eli*, all theſe were puniſhments both great and grieuous; but there is no Deſertion more fearefull to bee heard of, no Cataſtrophe more mournefull to

be

bee read, then this of *Saul* by the departing of Gods ſpirit.

It is an undoubted truth, carried round away in the full ſtreame of the antient Fathers expoſition and iudgement, *Saul* had not onely outward gifts of courage and fortitude fit for his calling (as the Geneva note is) but he was partaker of a great portion of Gods ſpirit, and by divine inſpiration, in ſome good meaſure, endued with the ſame. *Rectum eſt index ſui et obliqui*: an evil ſpirit came in place of a good; and Saint *Auguſtine* ſaith, *nullo pacto poteſt idem videri & receßiſſe, & apprehendiſſe*, the vexing of the one is a manifeſt argument of comfort and ioy proceeding from the other.

Trem. 1. Sam. 10. & 6.

Auguſt. ad Simplici. 2.

This alſo is the expoſition of Saint *Chryſoſtome*, *Gregory Nazianzen* in his fourth Oration, Saint *Hierome*, *Tertullian*, *Bernard*, *Gregory* the great; and againe, Saint *Auguſtine* in his ſecond booke *ad Simplicianũ* ſaith directly: *Et hoc puto nõ habere aliquid quæſtionis, Spiritus enim ubi vult ſpirat*; That *Saul* was in ſome meaſure endu'd with Gods ſpirit it is out of all queſtion, for the ſpirit bloweth and

Chryſoſt. 10. 3. hom. 4. in 2 *Act. Apoſt.* Greg. Nazian. Orat. 4.

Bern. *de aduent. Dom.* hom. 1. ſer. 6.

Pet. Mart. in 1 Sam. c. 16. Muſc. in Pſ. 51. & 11. verſe. Flac. Illiri. in verb. Spiritus. fol. 1160.

inſpireth where it liſteth. We are no longer his, then he is ours, his loue of mercy and protection is no farther tyed unto us, then we are intirely knit unto him.

Therefore let all fleſh be abaſhed, and trembling fall downe at the footeſtoole of the Lord, who worketh great things and unſearchable, and wonders above meaſure, *The ſpirit of the Lord departed from Saul, &c.*

Vaine and proud ſpirits, whom *Nazianzē* calleth new Phariſes, they may preſumptuonſly boaſt of the ſpirit, *The ſpirit of the Lord, the ſpirit of the Lord*: who are once partakers of his Spirit, can never fal away. But not rightly underſtood, this is a dangerous doctrine, & a branch of the Pelagian hereſie, which foſtereth in the minde ſecret & Phariſaicall pride, cauſeth boldnes and foule preſumption in ſinning, breedeth a falſe and dead ſecurity in the heart, & conſequently cauſeth the meanes of ſaluation to be neglected, which is inward and true repentance.

Rom. 12. 6

We are therefore to underſtand that there is διάφορα χαρισματῶν καὶ διαλογὴ μέτρου: a ſeverall meaſure of grace, and there are degrees of faith. Firſt,

First, there is *acquisita fides*, before *infusa*, as *implicita* before *explicita*, *informis* before *formata*, when in yonger yeares especially, we beleeve as we are taught by the Church, until this faith increasing by grace, we come to say with the Samaritans, *Ioh.* 4. *Non iam propter loquelam tuam, &c. Now we beleeue, not because of thy saying, for we haue heard him our selves, & know indeed that this is the Christ, the Sauiour of the world.* The authority of the Church prepareth unto Faith, & is an introduction thereunto, but is not the ground and reason of our beleeving.

Next, there is *viua ac formata Fides*, faith which comes by reading & hearing the word preached, through the working of Christs Spirit, and by this Faith wee come not only to know the law of God, & strength therof, the greatnes of our sins & punishmēt belonging therto, but more especially the loue of God, & his mercy in Christ Iesus, & so laying hold upon his comfortable promises, we go on & strive to attaine to good works and holy life.

Lastly, ther is δοκιμωτατη, a try'd & experienced Faith, frō whence proceeds a re- Iames 1.3.

and invincible perſwaſion. The body is mortified, the mind humbled, and laſtly, the affection ſo nearly knit and affianced unto God, that as it is in the firſt to the *Romans*, and the third verſe, we doe ioy and glory in our Chriſtian ſorrows; in ſecret ſorrowes of repentance, in open ſorrowes of affliction, and euen of Martyrdome, for our ioy and loue Chriſt Ieſus ſake. This holy ioy in affliction (as the Apoſtle ſaith) *brings forth patience*, patience leadeth on to experience, at length, tryed & long experiẽce, mounted upon the ſtrength of hope & loue, ſoareth aloft in the higheſt pitch of faith, and ſeazeth ſo faſt upõ the unſpeakable ioyes of heauen, *that* (as Saint *Paul* ſaith) *height nor depth*, edge nor point, *can ſeparate that ſoul frõ the loue of his God in Chriſt.*

Rom. 5. 3.

Rom. 5. 4.

Thus the firſt degree of Faith proceedeth from Humility; the ſecond ariſeth from knowledge; the third groweth from them both, and is confirmed by experience, and this is that Faith which never finally fals away. This doth good S. *Auguſtine* teach carefully: *Inchoata eſt Charitas, non es ſecurus; proficit Charitas,*

Auguſt. in 1. epiſt. Ioan. cap 1.

Charitas, nondum ſecurus es; corroborata eſt Charitas, ſecurus eſto. Hath holy Love poſſeſſed thy ſoule, and ſpiritually begunne? thereby thou art not ſecure; doſt thou profit through his Love in ioy and in good workes? for all this thou art not yet ſecure; is this ſpirituall Love ſtrengthened and confirmed by tryed experience? then be of good comfort, thou art ſecure, thy ſalvation is ſealed up for ever.

Feare without Hope is Deſperation: on the other ſide, Hope without Feare is plaine Preſumption. Therefore let not him that girdeth his harneſſe unto him, boaſt as hee may that layes it off. Wee are yet skirmiſhing in battell, there is no truce to be made with Sinne and Sathan that rebell: the Fleſh will never bee wholly ſubdued, we muſt ever feare and ſtand upon our guard, until we unbuckle, untill all our Spirituall armour bee laid aſide, untill the weapons of our members bee ſlaine and wrapped in the duſt.

Who was ever a more noble and ſpiritual warriour then *David?* he was euer armed, he went alwaies provided with ſword

ſword & ſhield; with the ſhield of faith, & the ſword of the ſpirit, & wel furniſhed beſides with all kinde of good workes both of mercy & compaſſion: his Prayers & heavenly Sonnets, his faith and repoſed confidence in God, is & ſhal be memorable to the worlds end. Yet behold, holy *David* grievouſly fell away.

Therefore let him that ſtandeth, take heed that he fal not. Thy brother ſins, & thou reioyceſt, thine enemy fals, & thou triumpheſt in his infirmity: beware, beware, little doſt thou know how ſoone the Lord may withdraw his hand for thy ſin, and leave thee to thy ſelfe. My Text ſaith; *Gods ſpirit departed frō* Saul.

Gal. 5. 22. *The fruit of the ſpirit is Lone, Ioy, Peace, Long ſuffering, Gentlenes, Goodnes, Faith Meeknes, Temperancy:* So that the power of this Spirit once departed and gone, all theſe ſpirituall gifts doe take their flight, and ſoare away. As when the king removeth, no man hath ioy to ſtay, the Nobles part, & all the whole train within a while doth follow after: ſo when the ſacred power of that heavenly Spirit is departed, all the ſpirituall graces of the

Soule

Soule, all the excellent vertues of the minde, they never leave mourning till they be gone.

There is a Privative death of the Soul. *Quãvis anima ſit immortalis, habet tamen in ſe ſuã mortem cùm deſerat eam Deus.* Thogh the ſoule of man be immortall, yet hath it a privative death, when God by his Spirit doth forſake it. For in the eight to the *Romans*, S. *Paul* ſaith; *It is the ſpirit which quickneth and giueth both life and being unto the Soule.* Auguſt. Rom. 8. 6.

As in the vitall braine of the head firſt there is (*dura mater*) a thick & hard pannicle, ſtrongly to keepe it from outward harm; then there is (*Pia Mater*) a ſoft & ſmooth film, which wraps it tenderly, & ſoftly laps it in: In like ſort, the Law and the ſtrength therof it is unto man *Dura mater*, with fear & terror it keeps vs frõ offending: but the ſpirit of God it is *Pia Mater* unto the ſoule, it tenders & keeps it in, with a quicke & feeling remorſe it preſerves it ſafe, & gives it inwardly moſt chearefull & vitall being. Conſider then what ſecret ſorow, what mournful & perplexed thoughts muſt needs poſſeſſe the heart

Meninx { *craſſa. tenuis.*

heart of *Saul*, when the Spirit of God was departed, when hee had loſt the life of his ſoule, and the very ſoule of his ſoule for ever. *Saul* in the gifts of nature, firſt he was innocent and harmeleſſe; afrer, through the gifts of the Spirit he became religious: but now behold what it is for a man to ſinne without repentance, to be ſtripped of all ſpirituall graces, and ſo comfortleſſe to bee left meerely unto himſelfe. *Quando Spiritus ſanctus recedit, propter peccati mortalis cõmiſſionem, Spiritus malignus agitat à culpa in culpam:* When Gods Spirit departs by reaſon of any mortall and hainous ſinne, Satan drives headlong from one ſinne unto another.

Lyra.

The ſpirit of grace is now departed, and all is turned topſy turvy.

1 Sam. 14. 34. Before, hee was carefull the people ſhould not offend, now hee giues them an example to ſinne: before hee drave Sorcerers out of the Land, now in his owne perſon he conſulted with a Witch at *Endor*: before hee was mercifull to forgive, now his hatred is extreame, and his malice endleſſe: before hee reverenced

1 Sam. 28. 3. verſe 8.

1 Sam. 11. 13.

ced *Samuel* and all the Prophets, now upon the whiſpering tale of *Doeg* hee killeth 89. of the Prieſts at once: before, as occaſion ſerued, hee aduentured his life for the people, now hee razeth a whole citie cauſeleſly, and putteth man, woman, & childe unto the ſword: before he offered peace-offerings and reioyced before God, now his mind is all ſet upon murther, and ſauours of nothing but bitternes & diſcontentment. This is the eſtate of a man whom God forſakes; alas, whither ſhould *Saul* betake him? The good Prophet *Samuel* mourneth and weepeth, prayeth and cryeth night and day unto the Lord for him, but all will not helpe. The ſtrength of Iſrael is not as man, that he ſhould repent. The ſpirit of the Lord is departed from *Saul*, and what may be ſaid, but Gods will bee done. If Gods will bee not done by us, Gods will will be done upon us. Onely for our ſelues, let his example bee our inſtruction, as Saint *Auguſtine* ſaith: *Timore caſto timeat homo ſeparationē à Deo*: with a charie and holy feare, let euery man feare the ſeparation from his God.

1 Sam. 22. 18.

1 Sam. 22. 19.

1 Sam. 11. ult.

1 Sam. 15. ult.

1 Sam. 15. 19. Auguſt. to. 9. trac. 8. in Epiſt Iohan.

Heb. 6. 4.

For

For alas, frail & false is the heart of man, trust it not, his own bosome wil tel him,
Ier. 17.9. *It is wicked & deceitful aboue all things.* Satan is cunning, man soon deceived; sundry good desires by & by quailed; many purposes, weake performance; mighty temptations, feeble resistance, and Gods finger withdrawne but a moment, in our selves we are left, we are lost for ever.

Therefore in these daies of our prosperity, let us now beware, and be sure to walke uprightly before our God in a lowly and reverend feare.

In the fourteenth Psalme and the seventh ver.
Psal. 14. v. 7 *Destruction and mischiefe are in their waies: for why? there is no feare of God before their eies.* Presuming upō Gods mercy, thinking they may repent at any time, conceiving only of a naked & dead faith, and hoping of long life, indeed they make a very mockery of Gods service & all religion. *Veritate cōperi*, saith *Bernard*,
Bernard. *Of a truth, and by mine owne experience, I haue found that for the safe keeping of holy vertues, there is nothing more profitable then feare. Verebar omnia*, saith holy *Iob*, *I suspected and feared all my wayes.*
Iob 13.15. Pro. 28.14. *Blessed is he who feareth always.*

I have refrained my foot from euery euil way, for I was afraid of thy iudgements.

As in the ship the Disciples did, so wee must call upon Christ, ever and anone keepe him waking with an holy feare of danger, and an humble consideration of our owne weakenesse. Mark. 4 38

The price of al Christs labours is *perseuerance. Quid prodest esse virum bonũ, piũ aut prudentẽ, nisi perseueraueris; bonus erat* Saul, *docet Scriptura, quòd nõ erat vir melior in populo. O cecidit, cecidit, & reprobus factus est.* What avails it to be a good mã & an holy, except thou persever? *Saul* was once a good man, ther was none better among al the people of God: wo, wo, alas he fell away, and became a reprobate Whosoever then tendreth his salvatiõ, & looketh for comfort therof in the life to come, it stands him upon (as the Apostle counselleth) ἀναζωπυρεῖν to stirre up in himselfe, and daily to kindle the heat and lively vigour of this spirit. Bernard. 2 Tim. 1. 6.

When *Dauid* had deepely sinned, and felt himselfe begin to sinke, having nothing to catch hold on, nothing to save life, as it were with one breath, still,

Psal. 51. 11. 12. 13. still, still, he did *ingeminare spiritum: O renue in me a right spirit; establish me with thy free spirit; take not away thy holy spirit:* his soule sinking, & euen gasping for life, could neuer bee satisfied in calling and crying for the comfort and secret working of Gods Spirit: *Memor exempli* Saulis, *quem Deus ope gratia & spiritu suo spoliauerat, anxius orat ne Spiritũ suũ auferat. Dauid,* saith learned *Musculus,* well remembring *Saul,* whom God before had depriued of his grace and holy Spirit, doth earnestly pray, and feruently cry; *O take not away thy holy spirit.*

Muscul. in Psal. 51:

The power of this spirit wee plainely see: For a time it ruled in *Saul,* hee was subiect unto it, prophesied by it, went in and out, & prospered in all his waies.

But wo worth the time, this happy estate was soone lost.

Saul was not ὑποστάτικος, hee did not rely on God, in distrustfull haste hee fell away; his heart sinned, God is offended, no repentance shewed, and so a blessed estate in short time from weale to woe is altered, Now looke upon *Saul,* and all is changed. Gods Spirit is departed, Sathan ruleth

ruleth, and he unto the death is lamentably vexed. *O quantũ timoris, curæ & humiliatis injiciat, cecidisse Angelos in cœlo, Adamũ in Paradiso, & Saulum indutũ Spiritu sancto?* What feare & trembling, what care and humblenesse, ought it to strike into euery one of us, when we plainly see the Angels in heauen, *Adam* in Paradise, and *Saul* endued with Gods spirit, suddenly to haue fallen away? Bernard.

Tamen Deus, saith blessed *Peter*, let us humble our selues vnder the hand of God, let our soules cleaue vnto the dust, and euery man worke out his saluation with feare, and walke vprightly before God with a lowly and reuerend heart. 1 Pet. 5. 6.

We are taught here what man is in himselfe, and what integritie the Lord requires; we see how soone the Lord maketh a check at the least prophanenesse, and without repentance is neuer reconciled againe: God doth now repent him of all the fauours that euer he bestowed vpon *Saul*.

Deare God and Sauiour sweet, giue vnto euery one of us, some acceptable measure of thy gracious spirit; when we

haue receiued it, let it neuer be quenched in us, nor depart from us, but establish our thoughts with reuerence in thy worship, and uprightnesse of dealing in all our callings, that so we may continue both to feare thee much, and yet euer to loue thee dearely, O Lord our strength and blessed Redeemer.

And an evill Spirit sent of the Lord vexed him.

BEfore I enter into the exposition of these words, here is offered unto us two very deep and notable questions to be discussed.

First, how Spirits came to be evil.

Secondly, being euill, how they are said to be sent of God.

It is a ground in Diuinitie, *Immutabiliter bonum esse Dei proprium est:* to be immutably good, is onely proper unto God. At the beginning, the Divell and euill

evil ſpirits were created by God, Angels of light, yet ſo that they had poſſibility to ſtand or fall: power of continuance, that they had from God; poſſibilitie of falling, they had from themſelves But in the 14. of *Iſa.* and the 14. verſe, when they did ſhake off their allegeance to God, rebelled againſt him, and aſpired to be abſolute natures in themſelues, and in the ſame eſtate with God himſelfe, then preſently for their wilfull ſinne, they were juſtly caſt downe to hell, and ſo remaine evil. I do thus briefly paſſe by this point, becauſe it is already plainly opened before in the *Golden Chaine* of mans Saluation.

For the ſecond point, whereas it is ſaid (*An euill ſpirit was ſent of the Lord*) we are to underſtand that Sathan doth afflict two manner of waies: either by ſtirring to ſin, or by puniſhing ſin: *Mittitur & permittitur*, to ſtirre to ſin he is ſuffered, to puniſh ſinne he is ſent. The ſuggeſtion of ſinne, is of himſelfe, and of his owne nature; the puniſhment of ſinne proceedeth from God, and ſo Sathan is the inſtrument of his wrath. In a word

Domini Spiritus propter miniſterium, malus propter vitium additur: In regard of his malice and ſinne he is ſaid to bee evill; in reſpect of puniſhment which he doth inflict, he is ſaid to be ſent of the Lord. *Sive creationem, ſive miniſterium ſpectes, Diabolus Spiritus Dei eſt:* Whether we look unto his creation, or whether we reſpect his ſervice, the devill or an evill ſpirit may truly be ſaid to be a ſpirit of God. For the devil himſelfe and all his actions, as he is a ſubſtance, and they actions, proceeding from his naturall powers, may rightly be ſaid to be good, becauſe they have their being and firſt beginning from the Lord, howſoever by his malice he applies them unto wickedneſſe.

Auguſt. I conclude then with the judgement of S. *Auguſtine: Ideo dictum arbitror Spiritum Domini, quòd occulto Domini iudicio* Saulem *vexabat:* The evil ſpirit wherewith *Saul* was vexed, is therefore taken to be a ſpirit ſent of the Lord, becauſe it afflicted *Saul* by the juſt iudgement of the Lord.

The heart of man is a tenement never void:

void: *Uno hospite recedente, alius statim subintrat:* One guest being gone, another straight comes in: Gods Spirit departed, another takes up the room. Whē the uncleane spirit was gone forth, the pure & cleane did presently returne: and when he againe departed, seven other were instantly ready to take possession. Greg. Ventus de harmonia mundi. Cant. 3. c. 8

Touching this second punishment of *Saul*; Surely the very talking of spirits is fearefull to the nature of man, but the apparition doth cause astonishment. In the last Chap. of S. *Luke*, the 37. ver. the Disciples were abashed and afraid, because they supposed they had seene a Spirit. The hearing of the eare and sight of the eye is nothing to the vexing of the heart. Luk. 24. 37

In the fifth of S. *Marke*, and the 15. verse, and in the fifth of the *Acts*, and the 16. verse; to be possessed, to be tormented, is there translated to be vexed. S. *Hierome* in this place doth interpret it, *exagitabat: Tremellius, perturbabat.* the new Translation, *terruit:* the Septuagints, *suffocabat:* yet not one of these, *Shaken, Troubled, Terrified, Strangled,*

is ſo grieuous a word as vexed.

Aul. Gell. 2. ca. 6.

Cornutus Annius, a learned Grammarian, commenting upon the ſixt *Eglog* of *Virgil*, takes upon him to reprehend the worthy Poet, for uſing the word *vexaſſe*

Candida ſuccinctas latrantibus inguina monſtri.

Dulychias vexaſſe rates.

This word (*vexaſſe*) ſaith *Annius*, is too light and milde to expreſſe the crueltie and raging of a monſter. Howſoeuer it pleaſed the Grammarian to deſcant upon ſo excellent a Poet; aſſuredly *vexare*, to vexe, is a grieuous word, and very ſignificantly uſed both there and here in my Text. *Vexare* is as much as to ſay, *Vehi aliena vi*; to be haled and hurryed by a ſtrange and violent force. As *quaſſare* is more then *quatere*, *jactare* more then *jacere*, and *texare* more then *tangere*; ſo *vexare* is more then *vehere*, it is to be diſtracted hither and thither, having no power of it ſelfe.

Antiquitie which ſpeaketh properly and ſignificantly, is not lightly to be condemned: whereas the Scripture ſaith here, *An evill ſpirit vexed him*, there is no

no word doth better expreſſe the height of an endleſſe wo and ſtinging torment.

Marcus Cato in his Oration *de Achaïs* hath theſe words: *Cum Hannibal terrã Italicam laceraret atque vexaret.* *Tully* in his fourth Oration againſt *Verres*, ſaith in this manner: *Italia ſic ſpoliata atque diripta eſt, ut non ab hoſte aliquo ſed à barbaris prædonibus vexata videatur.* *Cato* and *Tully* both, they then affirmed *Italy* to be vexed, when there was no calamitie ſo grievous, no cruelty ſo barbarous, but it was inflicted upon *Italy*. So then to be vexed, vexed of a ſpirit, vexed of an euil ſpirit, and vexed of an euil ſpirit ſent of the Lord: *Quis talia fando?* What tongue is able to expreſſe that woe, and what heart is able to ſuſtaine that ſorrow?

God is now become an open and profeſt enemie unto *Saul*, & who dare ſtand to umpire the matter with God? or to enter the liſts and combate with his wrath? O happy, and ten times happy he, who with a chaſte and loving feare ſtriues to ſtand faſt in God, and is entirely knit unto his Redeemer!

For dreadful is the estate of him, who is forsaken of God, and wholly given up unto the vexation of the devil. *Saul* forsaké of a deere God, is now vexed of Satan & is plunged in a thousand despaires.

So long as *Saul* was led by the power & grace of Gods spirit, so long he possest his soule in patience, lived with comfort, and went chearfully on. But now all is come to another passe. It is a principle in Physick, the unequal beating of the pulses doth argue the distemperature of the body: so disquiet and unpeaceable carriage in a mans life, raging pangs and turbulent fits, they do argue a minde that is not sanctified, and secretly bewray the thought to be deeply wounded. Satan having disquieted his conscience within, dazeled his eyes with false and fearefull objects without. *Pereuntibus mille figuræ. Saul* feareth all things, and is discontented at every thing; he suspecteth his owne wayes, he distrusteth his owne children, he breaketh his oath, he regardeth not his promise, he staineth his honour, he accuseth his deerest friends, he refuseth his meat, he wallowes on the ground,

Augustin. de mirab. sacræ Scripturæ. *Vbicunq; cum additamento dicitur spiritus Dei malus ut in libro Samuelis, intelligitur Diabolus.*

1. Sam. 22. 8.

1. Sam 19. 6 & 18. 19.

1 Sam. 28 20.

ground, he cannot reſt on his bed, he runnes up and downe the mountaines boiling in malice, and his thoughts purſued with ſuch terror, that his conſcience is like a bloudy field, where all hope and comfort lyeth ſlaine.

Saul is vexed. Vexed in his ſoveraignty, becauſe another was anointed: vexed in his children, becauſe *Ionathan* and *Michol* had convayed away his enemy: vexed in his ſervants, for he ſaid they had conſpired againſt him: vexed in the Prophet *Samuel*, for he tore his garment becauſe he would not honor him: vexed in the Prieſthood, becauſe they helped *David* with a little ſhewbread: vexed in the dead, for he would fain raiſe *Samuel* from the graue: vexed in his affections, for Muſick was gotten to appeaſe them: vexed in his enemies, becauſe God did not anſwer him either by *Vrim* or Prophets: vexed in his conſcience, for he confeſſed with teares that he ſought his death who never thought him harme: vexed in his thoughts, and in all the powers of his ſoule, for whatſoever he did, or whereſoeuer he became, ſtill,

1. Sam. 19. 13.

1. Sam. 19. 12.

2 Sam. 22. 8.

1 Sam. 15. 27.

1. Sam. 21. 6.

1. Sam. 28. 11.

1. Sam. 16. 23.

1. Sam. 28. 6.

1. Sam. 24. 17. 18.

still, still he complained that the Lord was departed from him: as *Iob* saith, *The terrours of God did fight against him.*

1. Sam. 28. 15. Iob 6. 4.

In the 107. Psalme, and the 23. verse, the Prophet saith, *They that go to the sea in ships, and occupy their businesse in deep waters, those see the works of the Lord, and his wonders in the deep.* Surely, God is wonderfull in the billows and surges of the Sea, wonderfull in the storms and tempests of the wind, but above all most wonderfully wonderfull in the fierce tempests of his wrath, and in the bottomlesse deepe of his great and fearefull judgements. Behold and consider *Saul:* before, he had the damsels, whom he had clothed in scarlet, to sing before him, that he had killed his thousands; *Saul* before had all Israel to follow him at a becke, and prospered in all that he undertook; *Saul* before was honored of *Samuel* and all the Prophets; *Saul* before had his subjects to bring him presents, and all the people shoured, *God save the King.* But now the judgements of God come upon him like thunderclaps, destruction upon destruction, vengeance pursues and fol-

1. Sam. 10. 24.

follows hotly after him, till both he and all his, are utterly ſwept away. The expreſſe words of the Scripture do manifeſt, in 1. *Chron.* 10. 6. that he and all his houſe dyed together. Lovely *Ionathan*, his valiant ſonne and heire, was ſlaine; *Mephiboſheth*, his grand-childe was ſtricken lame, and *Iſhboſheth* his ſonne murthered in his bed. *Michol* his daughter was for ever barren. *Aminadab* and *Melchi* two other of his ſonnes were killed of the Philiſtines, and their heads ſent round about the country. Seven of his kinſmen were hanged up in chaines. *Abner* his Generall was ſuddenly ſtabd. The Eſquire that tended on his bodie imbrued his hands in his owne bloud. *Saul* himſelf was firſt ſorely wounded, & then in deſpaire ran himſelfe upon the point of his own ſword. His body (in reproach) was ſtripped naked; his armour for a trophey was laid up in Aſteroth among his enemies; his quarters were hung up upon the walls of Bethſhan to publicke infamie; his head was ſet up in the Temple of *Dagon* for a triumph; and laſt of all, his ſoule (woe alas) his ſoule

1. Chr. 10. 6
1. Chr. 10. 8
2. Sam. 4. 4
2. Sam. 6. 23
1. Chr. 10. 2.
2. Sam. 21. 9
2. Sam. 3. 27.
1. Chron. 10. 5.
1 Chron. 10. 3. Verſ. 4.
1. Sam. 31. 9.
1. Sam. 31. 10. Verſe 10.

ſoule (wo alas!) his ſoule to torment is left for euer. O lamentable fall, O fearful end for all men liuing to tremble at. Honourable perſonages and men of renowne, Flowers of your countrey, and Peers of the land, ſee here how the Lord of his free mercy raiſeth aloft, & in his ſecret iudgement for ſin, daſheth downe to the duſt of the earth againe. See here how he reſtraineth the ſpirit of Princes, and how he beares himſelf wonderfully amongſt the Potentates of the earth.

Though a man be born of Nobles, & deſcended of royall parentage; Though he do abound in treaſure, having maſſes and millions of gliſtring gold; Though he be ſo beloued, that people ſhout, as though the morning ſtars did ſmile and ioy to behold him; Though he be the Lord commander of as many warlike people as could ſhadow the Sunne, ſtiled with titles of renowne, applauded with praiſes, and his fame ſpread as farre as the pillars of the earth be founded; Alas, what is all this except a man ſtand ſound in the fauour of his God, guarded by his power, guided by his Spirit?

As

As all Israel then, Christendome now also rings of lamentable downfals, the world stands amazed, & the same Lord sitteth still in his glorious throne. Take heed then of any examples which may blemish the shining glory of your God: beware of a heart secretly prophane. Sell not salvation for filthy lucre, to beare out the pride and pleasure of this momentarie life: above all, euer take it the highest point of honor, to be sincere and uncorrupt in matters of religion, and to be devout and reverent in the worship & service of the Lord. For the God whom we do professe, he is the God of gods, & Lord of Lords; a mighty God & a terrible, who bringeth great men to nothing, and maketh the Lords of the earth as vanity. In times past some wanted respect who now flourish in the Land: weigh rightly the loving kindnes of the Lord, who hath cheared up your countenance, and lift up your heads. O turn not these graces into unthankfulnesse: together with these blessings, let heroicall and Christian vertues shine in the face of the Land: constancy and reuerence in Religion,

The King of France but lately murdered.

gion, a chaſte life, and honorable reſpect of poſterity, noble works of piety, for the honour of the King, and good of the Common-wealth: compaſſion and kind dealing with Copy-holders and poore Tenants in the Countrey.

This is the courſe which wil beautifie our profeſſion, be pleaſing to God, ſaue our ſoules, winne our aduerſaries, and juſtifie the truth of our cauſe unto the death. Bleſſed, and thrice bleſſed be their name, bleſſed be their poſteritie, and the Lord returne it ſeuen-fold into their boſome, who with a ſincere heart are watchfull ouer the publick ſtate, regarding the honeſt Tradeſ-man, the painfull Labourer, and pittying and comforting poore people of the Land.

Aſſuredly, the thoughts of great men, may fore-caſt deepe deſires, and preſſe their ſpirits to the accõpliſhing of high attempts; but alas, they do but ſow the winde, and reape the whirlwinde; except all ſtand ſure upon this foundation, that it is, euer was, and ſtill ſhal be the height of wiſedome, & fulnes of underſtanding, to be religious and feare the Lord.

The

The glory and greatneſſe of Princes and mighty men riſeth, groweth and ſtandeth meerely from affections truly knit, and endeavours humbly devoted unto the Lord: no longer of continuance, as we ſee by *Saul*, then they are guided by his bleſſed Spirit, and valued by the gracious acceptance of a mightie and fearfull God. Otherwiſe, the glory and popular fame of ſundry flouriſhing in our age is ended, it is ſwept away, they are gone, they are gone. Therefore this was the ſweet counſell, and laſt words of *David* unto his ſon *Solomon*, upon his death-bed: *And thou my ſonne, know the God of thy Fathers, walke in his wayes, and ſerue him with a perfect heart, and then he will confirme his promiſes; there ſhall never want one of thy loynes to ſit upon thy Throne for ever.*

The means then to eſtabliſh your ſeed and your ſelves on earth and in heaven, both here and euer, is firſt to cleaue entirely unto God, to ſtand faſt in his loue, to haue a reuerent and feareſull care of his worſhip and religion: ſo doing, you

and

and yours are surely the Lords; your bodies his, your soules his, your children his, both they and you setled and sealed up in Gods euerlasting promise.

And you (beloued Fathers and Brethren all) who have vouchsafed to heare this mournfull end of *Saul*, remember, remember what the Lord did first for his part. Manifold graces & sweet kindnesses were lovingly bestowed: neuer, neuer had *Saul* so smarted but that giuen grace was first neglected. Say then, and say truly, every man in his owne soule, which of us hath not the Lord respected? Many fauours passed, many blessings receiued: In the increase of wealth; in prolonging of our daies; in the advancement of our state; in the hope & cõfort of our children, in dangers escaped, in help unlooked for, at many a biting brunt. A thousand wayes hath the Lord whispered tokens of Love into our hearts, tracing after us, calling and crying unto us, that at length ouercoming us in loue, we might not neglect his offerd grace, nor cause his louing spirit to depart from us, but that our hearts tender of his Loue, &

rene-

reuerend in his Seruice, might triumph in his praiſe and ſend forth ioyfull Thankeſ-giuing to his Name. Theſe many yeares hath the Lord delighted to do us good, and all our Neighbour Nations round about us can witneſſe, that wee haue had, and doe ſtill enioy undoubted teſtimonies of his fauour.

O would to God there were ſuch an heart in us, that for all theſe mercies we would ſerue the Lord and feare him, that he might neuer repent him of his great and manifold mercies, but that it may goe well with us and our children after us, when wee ſhall walke before him in truth, and delight to doe that which is good and acceptable in his ſight.

To which end, moſt gracious God and louing Father, with all humbleneſſe we intreate thee, leaue us not unto our ſelues, neither giue us ouer to be vexed of our Aduerſaries: but thy moſt holy and bleſſed Spirit let it ſo dwell in our hearts, and poſſeſſe our ſoules, that it may informe our thoughts, ſeaſon our liues, direct all our actions, and comfor-

tably continue with us to our lives end, and through Iesus Christ, who with thee and the holy Ghost, three Persons and one God, bee praised now, blessed still, and magnified evermore.

Amen.

FINIS.

The

THE SIXTH SERMON.

Abrahams Love and Obedience *to* GOD.

GEN. 22. 10.

And Abraham ſtretching forth his hand, tooke the knife to kill his ſonne.

IN the Booke of GOD, and courſe of holy Scripture, there is mention made of many memorable and zealous actions, performed by the Saints: In the Records of time, divers and notable ſufferings of holy and bleſſed Martyrs; yet, beyond them all, *Sive Deum præcipientem, ſive Abrahamum obedientem, ſtupendum prorſus & admirabile:* Whether we conſider

Muſcul. in Gen. 5, 21.

ſider God commanding *Abraham* to kil his ſonne, or *Abraham* obeying God in offering to ſlay his ſonne; this Hiſtorie is exceeding paſſionate and wonderfull.

For thus the caſe ſtood; When *Abraham* was at peace with God & men, *Sarah* his wife and he liuing with comfort together, in much honour and proſperity, enioying all the bleſſings of God, but eſpecially ioying in *Iſaac* their onely ſon, the great Heire of Gods promiſe; All unlooked for, a ſodaine and fearefull Edict came out from the Lord, *Take now thine onely ſonne Iſaac, whom thou loueſt, and get thee to the land of Moriah, and offer him there for a burnt offering, upon one of the Mountaines which I will ſhew thee.* Euery word of this command ſetteth his affection on the racke, and ſtraineth his heart to the height of ſorrow.

Verſe 2.

Firſt, the matter is hainous; *Abraham* muſt haue his ſonne ſlaine: *Offer thy ſonne*; a dreadfull ſacrifice.

Which ſonne? *His onely ſonne*, for *Iſmael* was gone, and ſent away before.

Hebraicè Quem perpetuò uſq; ad huc dixiſſet.

What ſonne? *Iſaac* whom hee moſt deerely tendred, and entirely loued.

Who

Who is to be the Executioner? *Take thou*; the father, of his owne innocent childe.

By whose command? at Gods command, who seemes to become his enemy.

The manner how? he is to be burnt, untill he be consumed to ashes, as though the Lord were delighted with cruelty.

The time when? *Take now*; resolue with thy selfe presently.

The place where? On *a Mountaine*, where euery man may behold it.

The limitation and delay appointed for performance; *Three daies* space, to wound and macerate his soule with tedious and perplexed thoughts.

In the whole carriage of all which matter, the Question stood; whether his loue to God, or his loue unto his son, should be the greater. *Feare*, and *Hope*, *Faith*, and *Affection*, the *immortall God*, and mortall *Man*, striuing together, who should haue the conquest, in mutuall and officious loue.

And first, of *Abrahams* part. It seemes strange (though he were most certainely

assured, that it was the Lord himselfe that gaue this commandement) yet I say, it seemes strange, how it should be possible, the faith of a sinfull man, to grow up and rise to that height (cleane repugnant to nature) constantly and chearefully, to sacrifice his *owne sonne, his onely sonne*, a religious and obedient son, and to kill this sacrifice of his sonne with his owne hands.

Gen. 8. 6. In the eighth of the *Canticles*, and the sixt verse, it is said, *Loue is strong as death.* Of all the affections in man, love is the strongest; and φιλοστοργία, *Love unto children* is most passionate of all. *Multa volumus patriæ debere, multa parentibus, multa demùm multis, sed filiorum causa omnia volumus.* We ioy to do much for the good and safety of our country; for parents much; and much for many, upon manifold occasions; but what is it we will not do for our children? For *Filij sunt parentum viscera*, Children are the parents very bowels, wherein their Ioy, their Love, their Life, and all their Affections live.

Tull.

First, in regard of *Nature*: for, *Bonum est*

eſt ſui diffuſivum: The Lord ſaid, *Increaſe and multiply*; ſo that it is the ordinance of God, and the inſtinct of Nature, every creature to cheriſh and ſave their owne. Thom. Aquin. part 1 quæſt. 5. 4. 2.

Reaſon likewiſe doth enforce the ſame affection and love unto our children. For, who ſhould bee more deare unto us, then thoſe who have proceeded from our owne loynes? as *Iacob* ſaid of *Reuben, the ioy of our youth, & the beginning of our ſtrength*; with whom wee are to live, and in the end to leave the honour of our name, the reputation of our vertues, and all the ſubſtance that wee have? Gen. 49. 3.

Religion above all, perſwadeth tenderneſſe to our children, *Eph.* 6. 4. *Fathers, provoke not your childrē unto wrath.* Our Saviour alſo, *Mark.* 9. 36. did embrace children with great loue and affection; knowing that the dead could not, but the liuing ſhould praiſe him. Therefore he requireth a godly ſeed, & that our childrens children, even generation to generation, ſhould be preſerved and bleſſed on earth, to give glory to his name. Eph. 6. 4. Mark. 9. 36

If we desire ioy, is there any comfort and ioy to the ioy of children? Our Saviour said; *There is ioy at every birth when a man child is borne into the world*: and the birth day hath ever beene celebrated with banquetting and much ioy.

Iob.16 21.

Phar. gen. 40.20. Herod. Mat.14.6. Caligula. Aul. Gell.

If we stand upon *honour*, Childrens children are the *Crowne of their fathers*: they are like *Arrowes in the hand of a mighty giant: they will not be ashamed to talk with their enemies, when they meet thē in the gates*. *Elizabeth*, when shee had brought forth a son, said; *The Lord hath taken away my rebuke frō amongst men*: esteeming it the greatest honour could happen to her selfe and her husband, to be the parents of a blessed sonne.

Pro.17 6. Psal.127.4. Luke 1.25.

In regard of wealth; there is no riches comparable to a sonne. *Adam* called his first begotten sonne *Cain*, which signifieth a possession; as though his chiefest possession, and onely treasure, were his sonne.

Gen.4 1.

No suit, no desire was ever so earnestly begged at Gods hand, as a *Son*. *Anna* wept sore, and poured out her very soule, for a sonne; whereupon having a sonne,

ſonne, ſhe called his name *Samuel*, which is, begged of the Lord. 1 Sam. 1. 10

Verily, al worldly things are nothing to the comfort of a *ſonne*. Notwithſtanding God had given *Abraham* cattle, and ſubſtance, and health, and honour, and victory, and ſilver, and gold in abundance, yet in the fifteenth of *Geneſis* and the ſecond verſe, *Abraham* ſaid unto God, *What wilt thou give me, ſeeing I go childleſſe?* As if he ſhould ſay; al thoſe gracious bleſſings thou haſt beſtowed on me without children, they are of little eſteeme: give me a ſonne, and take all.

When meſſage after meſſage came unto *Iob*, telling him, how all his Camels, all his Oxen, all his Sheepe, all his Aſſes, all his Servants, were loſt; yet *Iob* held it out well enough: but when the laſt meſſenger came, and told him that his *Children* were all ſlaine, then he rent his garments, and ſhaved his head, and fell groveling on the ground lamenting. Iob 1. 20.

And ſurely, as *nature*, *reaſon*, and *Religion* teacheth us, that there is no ioy, no honour, no wiſh, no wealth, no worldly bleſſing,

blessing, no earthly comfort, to the comfort of a *Sonne*; so in this life there is no sorrow to the losse of a *Sonne*.

Pro. 12. 10 In the twelfth of the *Proverbs*, the Scripture saith, *A good man regardeth the life of a poore beast*; much more of a man.

1 Sam. 30. 11. *David* pitied the life of a meer stranger, whom he found by chance in the field, much more of a servant.

Mat. 8. 6. The *Centurion* went to our Saviour, and intreated him earnestly, for his servant that was sicke, much more for a friend.

1 Sam. 20. 41. *Ionathan* with teares bewailed the danger of *David* his friends life, much more for a childe.

Luke 8. 41. *Iairus* fell down at our Saviours feet, and besought him for his daughter, much more for a *Sonne*.

A vertuous *Sonne* is the Image of his father, the Crowne of his mother, the honour of their name, the upholder of their house, the staffe and comfort of their age, the pledge of their posteritie, the ornament of their Country, the repairing of the Angels, and in very truth, when

when all other earthly Ioyes are dead and done, hopes content, and all lives livelihood, liveth in a blessed *Sonne*.

What may then be thought of *Hagar?* a Mistrisse, a Minion? Is not *Hagar* to be cast out? The Holy Ghost hath said it, *Gal.4. Cast her out; Cast out the servant and her sonne*: And I say, Out upon her, and out with her, who bringeth upon man innumerable miseries in this life; a staine to the reputation, a wound to the body, confusion to the estate, overthrow to posterity, disgrace to the life, defiling to the soule, and a casting downe of the countenance, in the eyes of all men; as *Iob* saith, *Shee is a fire that doth devoure unto destruction*. Gal. 4. 30. Iob 31. 12.

But on the contrary, *Mori se non existimant, qui pios relinquunt filios*: they cannot truely be said to die, who leave behinde them lawfull and worthy *Sons*

What greater comfort can bee to all the people of this Land, then to behold before their eyes, a *blessed sonne, a Noble yong Prince*, a lawful heire to the Crown, to preserve the peace of the publick State, to establish and continue the truth of

Prince *Charles* of ioyfull a dblessed hope.

of the Gospell, to goe in and out before the people, such a one as they may follow in peace, and serue in warre, and who in lineall succession may sit in the throne of his father?

Vndoubtedly the losse of such a son is grieuous. *Iacob* had many sonnes: and yet because he thought he had lost *Ioseph*, he rent his cloathes, put sackcloth about his loynes, and sorrowed a long season, and when his children came about him to comfort him, he cryed out, *I will goe downe into the grave, to my son mourning.* Gen. 37. 34.

Dauid had many sonnes: and although *Absalon* were a rebell to him, and would haue pulled the Crowne from his head, yet hee had neuer done mourning for him, still and againe crying out, *O my son Absalon, my sonne Absalon; Would God I had dyed for thee, O Absalon, my son, my sonne.* 2 Sam. 18. 33.

These two, the one hauing wrastled with an Angell, and was too hard for him, the other hauing combated with *Goliah*, and ouercome him; now, in the losse of a *sonne*, were mastered of their owne affections.

The

The indulgence of a father is unspeakeable, and most violent is Nature in this kinde. *Orodes* king of the *Parthians*, when he heard that *Pacorus* his son was slain in the warres against *Ventidius*, with very extremity of sorrow hee ran starke mad. Plutarch in Crasso.

Pythius Bithinius, his sonne being slaine in the warres of *Xerxes*, thereupon renounced his Kingdome, betooke himselfe to a caue and hollow vault of the dead, and there liuing voluntarily with bread and water, ended his life with lamentable mourning. Cælius Rhodigin. lib. 19. c. 18.

Abraham is now to part with his son, his *onely sonne*, all the sonnes he had.

Indeed, no sorrow to the losse and death of a *sonne*, but no losse to the losse of *an onely sonne*. *Qui tollit unigenitum, tollit paternitatem*: By the death of an *onely sonne*, the whole stocke is raced out, the name is forgotten, and the honour of that house extinguished.

We know, when One is One, yet still there may bee many Ones; but when One is All, to part with that One, is a very hard case indeed.

Mycerinus

Herodot. in Euterpe

Mycerinus King of the *Egyptians*, did ſo heavily take the loſſe of his *onely* daughter, that he entombed her dead body in a Bull of molten gold, which being placed in the Temple, as long as hee lived he went every night with a light taper, and viſited her ghoſt with teares.

Seneca.

Andremache the wife of *Hector*, in the deſtruction of the Citie of *Troy*, went all alone in the night into a Temple, and there fearefully and charily, hid her *only ſon Aſtyanax*, in a dead mans tomb, from the fury of the ſouldiers.

Luk. 7. 12.

In the ſeventh of *Luke*, an ancient widow with all her neighbours, did weepe and lament grievouſly for her dead ſon; becauſe (as the Scripture ſaith) hee was the *onely ſonne* of his mother.

2 Kin. 4. 20

In the ſecond booke of the *Kings*, and the fourth chapter, when the head of the *Shunamites onely ſonne* did begin to ake, ſhe preſently ſet him on her knees, and ſuccoured him in her boſom; at laſt, when ſhe ſaw there was no way but death, ſhee

Verſe 24.

cryed to her ſervant, *Saddle and away*; ſhe rode for life, came to *Eliſha* the Prophet, caught him about the legges, and (as the Scripture

Scripture ſaith) *her ſoule melting within her*, ſhe cryed unto him to reuiue her ſonne: and when *Eliſha* would haue ſent his ſervant, ſhe vowed and ſwore, *As the Lord liveth, and as thy ſoule liveth, I will never leaue thee, except thou go with mee.* Verſe 27. Verſe 30.

Thus doth nature worke and wraſtle for the life and ſafety of an *onely ſonne.*

Now had the caſe ſo ſtood, that *Abraham*, of many *ſonnes*, had beene to forgo *one*; and amongſt a great ſort, had offered *one* to God, the matter had beene the leſſe: But, having but *One*, and no hope of any more, himſelfe and his wife being now old & farre ſtricken in years, to give that *One*, and in him to forgo all, it was enough to pierce and wound any heart living, with unſpeakeable ſorrow.

It is out of queſtion; There is nothing goes ſo neare the heart as children; if they bee good, obedient, and vertuous, exceedingly to ioy and comfort us; if they be wicked and bad, to wound the very ſoule and kill us.

Adam had *Cain*, a murderous ſonne; *Noah* had *Cham*, a ſhameleſſe ſon; *Dauid* had

had *Absalon*, a rebellious sonne; *Isaac* had *Esau*, a prophane and enuious sonne; *Iacob* had *Reuben*, an incestuous sonne; and (God knowes) too many fathers haue the prodigall sonne.

And can there bee any deeper and more deadly woe, then to be punished with such children? But *Isaac Abrahams* sonne was deare unto him, for that he was religious, milde, obedient, vertuous; and can a father bee more happy then in such a sonne; yea such a sonne, who submitted himselfe, under God and his father, euen unto death? For, being fiue and twenty yeares old, he was perswaded by his father, to bee offered for a sacrifice, wishing rather neuer to haue been borne, then to disobey the commandement of God and his parents.

Ioseph. lib. 1. c. 14. Peter. 7. disput. de reb. gest. Abra.

Yet *Abraham* must sacrifice *Isaac* his ioy, whom (as *Iosephus* speaketh) ἠγάπα, he loued aboue measure, with surpassing and more then ordinary loue. *Quanto serior, tanto dulcior.* Parents doe often euen dote upon those that are lest borne, because they conceiue to themselues they shall haue no more.

Aug. de tempore Homil 3. 7

This

This *blessed old man*, must part with that *sonne*, whom he receiued as a miracle, beyond all hope, when himselfe was an hundred, and *Sarah* his wife ninetie yeeres old. Gen.17.17

That *sonne*, to whom the Lord was *Godfather*, and named him *Isaac*. Gen.17.16

That *sonne*, at whose weaning there was a great feast made, & all the kindred present, to be partakers of their ioy. Gen.21. 8.

That *sonne*, who was foure times seuerally promised unto him by God. Gen.15 16 17. v. ver 19. 18.10.

That *sonne*, who was often desired, long expected, and with earnest prayers at length obtained.

That *sonne*, who was the pledge of Gods fauour, the recompence of his fathers workes, the reward of his faith, and the earnest of his saluation. *Fidei præmium, remuneratio operum. Ambros.*

That *sonne*, by whom *Sarah* came to be a Princesse, and Queene mother of the people and Church of God. Gen.17.16

That *sonne*, with whom God entered into euerlasting couenant of friendship, to be his God for euer. Verse 7.

That *sonne*, of whom Kings should descend, & *Christ* according to the flesh Gen.17.16 Gen.12.3.

should come, by whom all people and future nations should be blessed:

No man living could conceive this sorrow, but that *father* onely who had such a *sonne*.

Gen. 21. 14 *Hagar* and *Ismael* were now sent away, *Isaac* is borne and become heire; *Isaac* onely is his comfort, and *Isaac* alone is al in all: Now to forgo this *onely sonne*, his sonne by Promise, by Nature, and by Grace; seemes more then any mortall man could possibly indure.

But be it so, that for sinne God doth deprive a man of his *onely sonne*; what Iob 1. 21. should a Christian say, but as *Iob*, *The Lord hath given, and the Lord hath taken, Blessed be the name of the Lord?*

Here is another case; for though the wicked and reprobate be without natu- Rom. 1. 30. rall affection & bowels of compassion: yet we must think, that *Abraham* being a good and religious man, was of a loving disposition, and as tender-hearted as the best of us all. For him then, to consent to the death of his owne sonne, to deliuer him up to death, and to bee present at his death, that was a thousand times

times more wofull, becauſe in it ſelfe it was moſt cruell and unnaturall.

In the one and twentieth of *Geneſis*, *Hagar* went weeping away, and could not indure to ſee the death of her childe. Gen.21,16

In the firſt of the *Kings*, the compaſſion of the true mother was ſuch, that ſhe choſe rather to loſe her *ſonne*, then to ſee him have any harme. 1 Kin.3.26

Abraham is now, not onely to conſent to his death, and to be preſent at it, but with his own hands to kill his owne *ſonne*, who was more deare unto him then his owne life.

And to what purpoſe was hee to kill him? To offer him for a burnt ſacrifice.

In what manner? The Scripture ſheweth in *Leviticus*. Leuit.1.

Firſt, he was to binde him hand and foot, and lay him on the Altar.

Secondly, he was to cut his throate.

Thirdly, to ſprinkle his bloud all over the Altar.

Fourthly, he was to quarter him, and cut him in pieces.

Fiftly, he was to pull out his entrailes and to waſh them.

Lastly, he was to cast all these into the fire, tend the fire himselfe, untill every part were consumed to ashes, to bee (as the Scripture cals it) a *smoaking sacrifice*, and *an whole burnt offering* unto the Lord. And is it possible for a tender father, in his owne person, to execute this upon a deere childe? Ah Lord! were it our owne case, who could but pittie his innocent *sonne*, suspecting nothing, to carry the wood that should burne himselfe? Whose heart would not tremble to see the *father* take the knife in his hand, to kill his owne *sonne?* whose bowels would not yerne to thinke of this fact? who could indure to see it? who would not rather die then doe it? yet *Abraham* did it: Faith was so constant, Execution was so eminent, that the Angell saith hee did it; *& fœlix orbis foret, si omnes sic fierent parricidæ.*

Holocaustum annihilatum Pet. a. disp de gestis Abra.

Gen. 22. 16 *Zeno Episco. Veronensis.*

There is no doubt, but at the first, as soone as this commandement came out from God, *Abraham* was in a great and narrow straite, and as a mortall man, had a mighty conflict in himselfe.

Hinc atque hinc tunditur patris affectus. Amb. lib. 1. de Abrah. cap 8.

On

On the one ſide, the law of GOD did directly command, *(Thou ſhalt not kill)* on the other ſide, a counter-command doth deepely charge, *Sacrifice thy ſonne.*

Sacrilegus ſi contemneret Deum, crudelis ſi occideret filium. Zeno ep.

One while, his minde runnes upon Gods louing promiſe already paſt; other whiles hee muſeth what might bee the event of things that were to come.

Sometimes he would gladly ſhew his zeale to God; at other times hee would willingly ſave his onely *ſonne.*

For a time, obedience to God forcibly perſwadeth: By and by, nature workes, and ſecretly relenteth.

Now he ioyes in his *ſonne*, and by no meanes would forgoe him: Againe hee ioyes in his God, and above al deſires to pleaſe him.

Nature and Grace; Reaſon and Religion, hale him to and fro: loth to kill his deare ſonne, more loth to diſobey his deareſt *God*; at the laſt he growes to reſolution, mounted upon the wings of *Faith* & *Hope*, he ſoareth aloft; *Loue unto God* gets the victory, hee ſtands faſt

in obedience, and thus concludes with himſelfe: *My God is mine, and he ſhall doe with me whatſoever pleaſeth him; though Iſaac be ſlaine, ſacrificed, and burnt to cinders a thouſand times over, yet the Lord all ſufficient hath waies innumerable to make his promiſe good: I caſt my ſelfe upon the broad ſea of his mercy; and though all the men upon the face of the earth were aliue in one Iſaac, Iſaac ſhall die the death, and I his father will offer him to the Father of all.*

Hereupon, he riſeth early in the morning, makes neither wife, childe, nor ſervant, priuie to the matter, lodes his Aſſe with ſweet wood for the ſacrifice, haſteth away, and comes to the Mountaine; with a ſilent tongue and cheerefull heart, hee addreſſeth himſelfe wholly to execute that which the Lord had commanded. He findes out a place convenient, plies it for life, trimmes up an Altar, concheth the wood, puts to the fire, bindes his ſonne, layes him faire and flat on the Altar.

Fire and fagot, heart and hand, knife and ſacrifice, all ready ſteeled with faith, he

he heaued his arme for inſtant executiõ.

O dilexit, dilexit plurimum: his loue to God was unſpeakeable, his faith inuincible, all the tongues of men and Angels are not able to expreſſe this ſecret and conſtant loue, this ſweet obedience to his God. For whoſe ſake, hope of poſterity laid aſide; Care and mourning of his wife ſet apart; reproach & ſpeech of the world neglected; murmuring of his ſeruants not regarded; Pitie and naturall affection quite remoued; Ioyes preſent daſh at his feete; Comforts of his ſonne to come utterly forgotten; All former promiſes ſilenced; All worldly reſpects and ſecondary cauſes buried, and ſwallowed up in *Faith*; Hee tooke the ſacrificing knife, and ſtretched out his arme to kill him.

O religioſam animam! O fortem mentem! O ingens robur animi! Chryſ. in Gen. Hom. 42.

Quod nulla poſſit æquari fœcundia. Philo in lib. de Abra.

Stupenda obedientia. Caietan.

Now, foraſmuch as this hiſtory is ſet downe in Scripture for an example and comfort to the godly, for the crowning of *Abraham*, and for a figure of *Chriſt*; In this obedience of *Abraham* be pleaſed (I beſeech you) in a Chriſtian manner, for our owne inſtruction, firſt, to obſerue the mercy and wiſedome of

Dei opera adpiores peculiares fines opportuna. Pined. in præfa. lob cap. 6

God, how hee diſpoſeth from one to another, and trimly ordereth all things; what a good proportion he keepeth, in the triall of his ſervants and all other his deſignes.

Why did the Lord make choice of *Abraham* for this buſines? why was this trial impoſed upō him above other men? and how came he to that perfection, ſo nobly to act and go through this matter? Surely, as S. *Chryſoſtome* ſaith, *Sciebat ſuum athletam Agonotheta*; The Lord knew well enough, what kind of Champion he had choſen; even as hee did of *Iob*. Had not *Iob* beene throughly exerciſed and tried long before; had hee not beene *chaſte in life, iuſt in dealing, mercifull to his tenants, hoſpitall to ſtrangers, a daily ſacrificer, a carefull bleſſer of his children, & a continuall frequenter of prayer*, (al which are apparant in the firſt, and one and thirtieth chapters of that book) had not *Iob* been trained up in theſe, and perfect before, God would neuer have ſuffered Satan and him, to try it out in that manner. But *Iob*, as ſoone as hee was ſet upon, caſt his garments aſide,

Chryſ. in ſermone de Iob & Abra.

Iob 31. 1. ver. 38. ver. 32. Iob 1, 5.

Et

Et nudus nudum expectabat, naked and unarmed hee provoked Satan to the chalenge. Pineda in Iob 1.v.20

When the divell would have beene dealing with, and sifting of *Peter*, who was then but newly entred and a yong disciple, our Saviour rebuked Satan, and presently tooke up the matter: But after, when S. *Peter* grew strong, and by often triall had beene throughly confirmed, at last he came to die for his Master, and did goe through it worthily. Matt 16.23

While wee are yong and weake in Gods service, the Lord in his wisedome doth forbeare and cherish us; After, when wee grow stronger, hee doth acquaint us with some small wants and afflictions, to practise us; at last, when he sees wee are confirmed in faith, and setled in his love, then he begins indeed to try us.

Had not *Abrahams* life been throughly seasoned with Religion; had hee not long before that time delighted in Gods service; had not his love bin soundly knit & affianced to God, he would neuer haue made choice of him, because hee would never

neuer haue had the heart to kill his ſon: But the Lord knew that *Abraham* was a right ſpirituall warriour from his youth.

Οὐδὲν μέγα ἐφνῶ γίνεται, No worthy and excellent work is ſuddenly effected.

Such as turne *Puritan* all on a gare, & will ſeeme holy and preciſe all on a ſudden, their loue is like a blazing fire, it makes the pot ſeethe ouer, and by and by all is quencht againe. Prepoſterous zeale doth not long indure. *Chriſtiani non naſcuntur, ſed fiunt*; a ſetled habite and ſound affection to God is not obtained on a ſudden. S. *Paul* ſaith, κατεργάζεσθε τὴν σωτηρίαν, worke thorough your ſaluation. As of all worldly things, ſo there is a worke of mans ſaluation; and this worke is brought on by a little at once, and finiſhed by degrees. *The light of the righteous ſhineth more and more: The godly grow frō ſtrength to ſtrength, and from vertue to vertue, and at length, they appear before God in perfect beauty.*

He that will become a worthy warriour, and an expert man at Armes, his delight muſt not be *in nido nequitiæ*, in his

Hieron tom. 1 Epiſt. ad Lætam. Non naſcimur ſed renaſcimur Chriſtiani. *Bernard.* Phil. 2. 12.

Pro. 4. 18. Pſal. 84. 7.

his Ladies favour; and so his strength left in the chambers of death; hee may not trifle out his time, in vaine and effeminate pleasures, and so, for want of practise and martiall exercise in challenges of honour, disgrace himselfe, and dishonour his Country, before his Soveraigne and other forraine States. No; howsoever feats of Armes and Chevalry bee difficult at the first, yet by a chaste and temperate life, by daily endeavour, and often practise, πάντα φίλα χειροήθη καὶ ῥάδεα πράττειν; all becomes easie and delightsome: hee rides faire, runnes sure, and carries alwaies the reputation of true honour.

So is it in triall of faith and case of Religion; if a man do wholly give over himselfe to gaine, and the sensuall pleasures of the world, if hee doe melt and languish under his owne fleshly and corrupt affections, if he will never taste and see how gracious the Lord is; it is impossible, that such should ever feele any sweetnesse, or finde any comfort in the service of God, and the waies of Christianitie.

But,

But though a man in times paſt through heate of youth, ill companie, or weakeneſſe of his owne nature, have unadviſedly fallen away, and eſtranged himſelfe from *God*; yet if hee bethinke himſelfe at laſt, call home his affections, lay ſome foundation, and beginne to ſet foote in the way of Chriſtianitie; *God*, who in mercy crowneth even our good deſires, with his gracious Spirit, will ſo tenderly cheriſh our motions, and ſo faithfully aſſiſt our indeauours, that, as the *Pſalmiſt* ſaith, *Wee ſhall begin to take ſome delight in the Law of the Lord*: From this delight, wee ſhall fall to *exerciſe our ſelves*, and ever and anon bee doing ſome good; at length, wee ſhall be *like trees planted by the river ſide, which will ever be bearing, & bringing forth moſt excellent workes of piety*. So that in the end, one day ſpent in the courſe of a religious life and the ſervice of *God*, will affoord us better comfort, and more content, then otherwiſe a thouſand.

Pſal. 1, 2.

verſe 3.

When *Abraham* in this manner did ſo confidently offer to kill his ſonne, his onely

onely ſonne; and at Gods command, againſt Nature and Reaſon, was ſo ready to execute him with his own hands; had he lived a wicked life in his courſes before, or had neuer thought upon God till then, it had utterly beene unpoſſible.

God will not hazard his honour upon faithleſſe men, who minde nothing but earthly deſires: hee will not vouchſafe to uſe any vaine or careleſſe livers, in trials that concerne his glory.

The Lord obſerveth Geometricall proportion; his beſt ſeruants have the greateſt trials; to a man of approved faith and much aſſurance, God ſheweth great perils, and ſendeth againe mighty deliuerancies.

It was a moſt excellent and divine reaſon of *David*, becauſe God had ſtrengthned him, to kill a Lyon, and ſlay a Beare, he made no queſtion to leave *Goliah* in the field. Ariſt. Ethic. 1.

An Engliſh Mariner, above others, is expert, ready, and confident in all dangers and tempeſts, becauſe by often experience

rience in the narrow ſeas hee becomes undaunted, and fit to encounter all extremities.

No man is fearefull and unwilling to undertake that which he wel knowes he hath throughly learned.

It is a grounded principle in reaſon; *Abſurdum eſt ſimul quærere & ſcientiam & modum*; It is ſenſeleſſe to conceive that any man may attaine both skill and the meanes thereof all at once. For example; in ſhooting: To bend the Bow, to chooſe the ground, to nocke the arrow, to draw the head, to hit the marke, and all this in a moment, it is impoſſible.

Therefore, *Abraham* was not tried to ſacrifice his ſonne at the firſt. But as *David* ſaith, *Pſal.* 139. 23. *Proba me Deus, & tenta me: Prove me O Lord, and examine my thoughts:* ſo ſaith *S. Ambroſe*, *Probavit Deus antequam tentavit*, God trained up *Abraham* and taught him, and then at length he tried him.

Ambr. lib. 1. de Abrah. c. 8.

In the twelfth chapter of *Geneſis*, and the firſt verſe, he began with fear & humblenes to hearken to the voyce of God.

Secondly,

Secondly, he doth often build Altars, and continually call upon his name. Gen. 12.7. c.13 v.18.

Thirdly, as you may ſee in the 13. chapter the 7. and 8. verſes, hee beginnes to practiſe, reconciling himſelfe to *Lot*, and making peace betwixt both their ſervants.

In the fourteenth chapter and ſixteenth verſe, he is kinde and helpefull to his kindred.

In the ſame chapter the twentieth verſe, with all readineſſe he doth pay his tithes and all other duties to *Melchiſedech* the Prieſt.

In the ſixteenth chapter, and many other places, he is kinde and full of forbearance to his wife.

In the eighteenth Chapter, he is hoſpitall to ſtrangers, and with feeling compaſſion of others miſerie, intreateth the Lord for the *Sodomites*.

In the ſeventeenth chapter he ſheweth obedience to God, Circumciſing himſelfe and all his family, inſtructing them to know God, and ſending away *Iſmael*. *Per gradus & incrementa ſe colligit. Amb. lib. 2 de Abr. c. 10*

Thus did *Abraham* firſt beginne to heare, then to pray and call upon God, after

after to practise; and so by degrees, hee came to be so beaten and perfect in the course of a Religious and Christian life, that at last, God himselfe taketh such delight to try how farre *Abraham* will stand to him, that hee chooseth no lesse point to proue his loue, then by sacrificing his onely sonne.

In the eleuenth of *Matthew*, vers. 30. Our Sauiour Christ saith, *His yoke is easie, and his burthen light:* yet a number of men in the world, they take the seruice of God to be harsh, difficult, and an unsauoury course: and the reason is, they neuer had any triall of Gods loue. Holy *Dauid*, out of the tried experience which hee had of Gods mercy, hee aduiseth us, *O taste and see how gracious and sweet the Lord is.* But earthly minded men, they say of God, as the euill seruant did of his Master, *I know thou art a hard man:* they thinke they shall neuer enioy good day, if they deuote themselves to God, or settle their thoughts unto his service; when (God knowes) there is no such matter; for of all other, the service of God, a Christian and Religious life,

Psal. 34. 8.

Mat. 25. 24

Nulla melior voluptas quam emendatæ gratia conscientiæ. Ambr. lib 2. c. 10.

life, is moſt eaſie and comfortable, moſt pleaſing to goe through with.

But the truth is, they are deceiued by falſe Spies, as the people of *Iſrael* were. In the 13. of *Numbers*, the Lord commanded *Moſes* to ſend out twelue Spies, to ſearch and try whether the land of *Canaan* were good or bad, fertil or barren, & to bring with thē the fruits of the ſame: Ten of theſe Spies, ſloathfull and wicked men, brought up an ill report and ſlander upon the Land, telling the *Iſraelites*, that the inhabitants were Giants, their Cities walled up to heauen, & they wholly unable to vanquiſh & ouercome them. But *Caleb* and *Ioſhua*, the two other Spies, men of an excellent ſpirit, well experienced in comforts from the Lord, valiant and confident in the promiſes of God, they cheared up the people, ſhewed them the good and pleaſant fruits of the Country, affirming plainely, that *Canaan* was a good Land, flowing with milke and honey, eaſily to bee conquered, for God out of his loue would undoubtedly bring them thither.

In like sort, rich and mighty men of the earth, to finde out the Land of promise, they send forth dissembling and wicked Spies, *Delicacie, Pleasure, Concupiscence, Ease, Gaine, Fleshly lust, Pride, Covetousnesse, and Vanitie*; These Spies bring heavy newes, bearing us in hand, that there are Giants in the way to heaven, Terrors to the minde, and grievances to the body; we cannot enioy the freedome of our mindes, nor take pleasure in the blessings of this life; to live a good and religious life is such a hard and strict course, as no man living is able to indure and overcome: and so they choose rather, for a short time, to languish in sinfull pleasures, then relying on Gods assistance, to hold on their iourney, and in the end to possesse the ioyes of heaven.

But if they would send out *Caleb* and *Iesus*, *Faith* and *Hope*, true and trustie Spies, if they would taste of the excellent fruits which they affoord, if they would once get some acquaintance with God, and make him their friend as *Abraham* did; then the wearisome iourney of this

this tedious life would ſeeme eaſie and pleaſant, in all troubles they might have recourſe unto God, and in all brunts whatſoeuer hee would ſtand ſure, and ſet them thorough.

Abraham was commanded to leaue his Country and kindred, his fathers houſe, friends, and family, and goe liue in a ſtrange Countrey; hee neuer murmured nor refuſed, but willingly did it. Gen 12. 1.

Abraham oppreſſed with famine, was againe recalled as farre another way into *Egypt*; he preſently doth it. *Non ſinit Deus otioſum Abrahamum. Ambr. lib. 1 Gen. 12. 10; Gen. 21. 10*

Abraham is commanded to caſt *Iſmael* his ſonne out of doores, and pack him away; he chearefully did it.

Abraham is commanded to ſacrifice his *onely ſonne Iſaac*; hee fetcheth his arme, and takes the knife, confidently to doe it.

The Lord and he were knit and tyed together, in ſo deare and faſt a couenant of loue, that it was not poſſible to lay any croſſe ſo grieuous upon him, but hee would patiently beare it; or to enioyne him any taske, but hee

would faithfully performe.

On the contary; how commeth it to paſſe, that moſt men neuer take delight in Gods ſeruice, nor ioy in noble and heroicall actions? Becauſe hand ouer head they ſhuffle on in the world, they proue not the louing kindeneſſe of the Lord, they taſte not how ſweet and gracious his mercy is, they neuer practiſe themſelues in the points and precepts of Religion; and ſo upon euery light occaſion, they doubt of Gods prouidence; upon every ſmall affliction and triall, they ſtagger at his promiſes; upon any trouble or ſtrange accident, they are at their wits end, and preſently caſt downe. Whereas ſuch as haue once begunne, and continued ſome time with ioy in the ſeruice of God, paſſing through diuers croſſes, and induring ſundry diſcontents, with patience and comfort, at length they grow to ſuch conſtancie and reſolution, ἐν μᾶλλον καὶ μᾶλλον περισσεύῃ, their loue doth ſo abound more and more, that it becomes like a ſwelling floud, it beares all afore it; ſickneſſe and health, plenty and want,

Phil. 1. 9.

trouble

troubles and trials, nothing comes amisse: Whatsoever God sends is welcome, height and depth, edge and point; death and dangers all, doe fal and flie before him.

Wherefore I intreate you by the tender mercies of Christ Iesus, doe not undervalue the profession of Christianity; conceive a good opinion of God and his service, thinke it not grievous, thinke it not harsh and unpleasant, until you have made some triall thereof.

And whereas every man hath in his bosome some secret sinne or other, as deare unto him, as *Isaac* was unto *Abraham*, there first beginne; As *Abraham* did, deny thy selfe and thine own reason, fight with thine owne affection, with might and maine resolve to kil this sinne, and as Christ became a sacrifice for thee, so in flaming zeale do thou sacrifice this sinne to God.

This good beginning, this one sacrifice alone, this onely one, will be so pleasing & acceptable unto God, that al other thy sins shalbe forgiven in this: with his inward grace hee will cherish thy good desires,

ſo louingly will he uphold thee, and lead thee on by the hand, from one ſtep unto another, that in the end thou ſhalt finde nothing more ioyful, nothing ſweeter to thy ſoule, then the fruit of a religious life

The Lord hath ſpoken, and will make his promiſe good; *To euery one that feareth God, and liueth uprightly, there ſhall be honour, & comfort, and ſpiritual grace, and peace of conſcience, and ioy in the holy Ghoſt*: Which the Lord in ſome meaſure grant unto us, either more or leſſe; that what triall ſoeuer do befall us, as *Abraham* did, we may wholly rely upō Gods promiſe, & ſtand faſt in the Lord for euer

Rom. 2. 10.

The Reward of Abraham.

WHile *Abraham* did thus beſtir himſelfe, and is as buſie as may be in labouring to pleaſe God, God on the other ſide is watchfull ouer *Abraham*, and the Angels as buſie in attending upon him.

When al things were right, and fitted to the ſacrifice, when *Iſaac* lay ready bound upon the Altar, & the very knife

was going to his throat, an Angel comes in for stickler, and cryes out, *O stay, stay thine hand, thy will I accept for deed, thy intent for the action, thy obedience for the sacrifice, thy affection for the offering, and thy faith for righteousnes: Therfore touch not the child, let not the knife com near him*

Stupet gladius: Leno Episc.

Whereupon, even at a wish al is fitted to the purpose; the Bush at hand, the Ramme ready caught; the time observed; the blow latcht at an instant; and this dolefull ἐπίτασις is turned into a most ioyfull καταστροφὴ.

Tenuit manū Divina vox, & ictū vibrantis occupavit dextra. Amb. lib. 1.

O let no man misconstrue the courses of the Highest, nor foreiudge the actions of God. Behold here his secret care and tender carriage over *Abraham. Nescit se homo, nisi tentationibus discat se*; man knowes not himselfe, except by some triall he haue some proofe of himselfe.

Aug. de tempore serm. 72.

God therfore in his silent providence, doth so worke and fetch matters about, that one way or other, at one time or other, every man is searched, every man is sounded; hee doth examine our thoughts, and ransacke the very ground of our hearts. If wee stand fast, wee are

blessed, we are crowned; If wee faint, if we be false-hearted, we are dead, we are gone.

Thus, out of the true intention of Gods deare and secret love, to make us seeke and long after him, hee crosseth our desires, he changeth our prosperitie, turnes us to our selves, and many times seemes to leave us at a losse. But when it comes to the very pinch, when there seemes to bee no hope, then beyond all hope, comfort comes unlooked for. *Abrahams* ioy on every side is doubled; *Isaac* as good as dead, is now received alive; here is a * *Sonne* for a *Sonne*, *Isaac* is still alive; alive to God, alive to his parents, alive to the Angels, alive to blessed issue, alive to us here present, who all are comforted, to behold the goodnes of God in his deliverance, to behold, how sweetly God tempereth the sourses and occurrences of mans life, to behold how he delighteth and pleaseth himselfe in the daily triall of his deareſt servants. *Itq; redit q; frequens, & ludit ante oculos dulcissima sua gratia:* He goes, he comes, he appeares, he departs, he comforts, he cast

* Prince *Henry* dead Prince *Palatine* maried. *Parricida redit incruentus, & qui immolatus est vivit. Zeno. Ep. Veron.*

Ephraim Syrus.

casts down; to no other end, but to win us to himselfe, and to crowne us with his glory. So that there is no service to the service of God, and no reward to the reward of a constant and loyall faith. *Tentat ut coronet.* Ambr. *ibid.*

This faith and affection unto God, ought openly to bee declared to the world, by noble and worthy workes of pietie. For undoubtedly, did men profite in Religion, and practise daily as *Abraham* did, or did they ioy in that obedience and love which they owe unto their God, they would think nothing too deare for him.

But of the infinite abundance of Gods mercies, and of the manifold rich favours of a gracious Soveraigne, where is the man who hath offered an *Isaac?* Vpon pleasures endlesse, and vanities fruitlesse, there is no sparing; No, all their life long they plot nothing else but to make themselves great, leaving nothing behind them but huge and golden tombs, monuments of their wealth, but no Christian workes, monuments of their faith.

The noble *Romans*, even from the light of

of nature, and desire of glory, in zeale to their gods, & loue of their Country, they thought nothing too deare; They bestowed infinite summes in erecting Temples, Theaters, Bridges, Causies, cutting of rivers, and such like; upon sundry occasions, employing all their estates, and exposing all their lives to present and apparant death, for the honour, liberty, and safety of their Country.

And shall *Superstion* goe beyond *Religion?* shall *Nature* prevaile more then *Grace?* and shall worldly glory bee preferred before zeale unto God, and glory of eternitie? Nay rather, let every man gird up his loynes, and with a cheerefull heart, ioy in doing such workes, as in some measure may bee answerable to this faire and golden peace, which wee (above all Nations round about us) most happily have enjoyed.

Let us delight to doe such workes, as become those, upon whom God and our Soveraigne have cast the eye of their favour.

To shew mercy and kinde dealing,

to

to poore housholders and Tenants.

To make fishing boates, and other vessels of burthen, for the needy and seafaring man; and so to succour the miserable people in decayed Townes by the Sea coast.

To mend high waies, and to make faire causies, leading to each Kingdome, that the poore wayfaring man, distressed in his travell, may not curse our pleasures, in the bitternesse of his soule.

Salomon vias publicas silice constravit. Ioseph. lib. 8. cap. 2.

To build shippes of warre, for the defence and safety of our Country; and to assist our confederates against al Turkish Infidels.

To contribute summes of money, to the setting of idle, and poore people on worke, and by some good employment to keep them from sinning against God, and offending the Law.

To build Farmes for husbandry, and plant Market Townes in *Ireland*, and in the Borders, that those Countries may become more Civill, Religious, and profitable to the State.

To undertake noble adventures, and honou-

honourable expeditions by Sea; not, to pilfer Gold and Silver; but, to winne Heathen Nations, to the knowledge of the true God, and profeſſion of his Son Chriſt Ieſus.

To repaire and gird in ſuch breaches of the Sea, as of late yeares haue broken into the Land, bringing fatal inundations upon ſundry coaſts, and overchargeable taxations to poore Inhabitants.

In the time of dearth, to pittie the painefull labourer, who ſups up his ſorrow in ſilence; and to comfort the needy and aged people, in thoſe ſeveral Countries where your lands and livings lie.

Beloved and honourable Chriſtians all, deceive not your ſelves, neither ſuffer your ſelves to be deceived. For undoubtedly, heroicall actions, noble and Chriſtian workes, workes (I ſay) of pietie, the workes of *Abraham*, they will bring renowne to your name, love to your poſterity, ioy to your conſcience, courage to your attempts, ſucceſſe to your deſires, and immortality to your ſoules.

Earthly and vaine men may pleaſe them-

themſelues, in following and purſuing the vaine and earthly vanities of this momentarie and fading life: But wee ſhall finde, in the end, that there is no ioy to that which proceeds from a life well led, and no ſeruice to the ſeruice of God.

For, as ſoone as *Abraham* had thus worthily behaued himſelfe, chooſing rather to kill his ſonne, then diſobey God; preſently an Angell is diſpatched from the Court of heauen; the Lord ſendeth, and ſendeth again, no newes, nor ſpeech, but of *Abrahams* faith and loyaltie; heauen and earth rings of his conſtancie and loue; the court-rolles of the Exchequer are called for; *Abrahams* ſeruice is recorded to all eternitie; Hee is entitled *Gods friend*; and princely royalties are granted by entaile, to him and his ſeed; the Lord, by a ſolemne oath of Kingly prerogatiue, becomes *Abrahams* God, and Lord Protector of him and his for euer.

Tres plenarias accepit benedictiones. Ambr.

In bleſſing hee is bleſſed, his dayes long and happy, his wealth infinite, his honour great, his end bleſſed, his

his posterity and issue Royall, victorious, and innumerable. This is the respect that God hath of a man whose heart is knit unto him: Endlesse and eternall ioyes are sealed up for him after death, whose loue and affection is setled on his Maker in this life.

Yet God doth not thus leaue to reward *Abraham*; but, to the great encouragement of euery Christian, that *Abraham* may know, and al men liuing may know, wherinsoeuer a man doth shew his loue to God, God will returne the same seuen-fold into his bosome againe; therefore, what *Abraham* intended to doe, God did performe indeed; This history being figuratively meant of *Christ*, and the fore-running of his passion.

Ezek 1.16 In the vision of *Ezekiel*, there is mention made of two wheeles, *Rota in Rotam*, the one winding and turning within the other. In like sort, the *Law* and the *Gospell* are wrapped and enfolded one within the other. As the *Cherubines* did sit one over against another, but both did looke to the Mercy-seat; so the old Testament and New, treate of seuerall

Exod. 25. 19.

stories,

ſtories, but both doe aime at and point out Chriſt.

Hereof there is ſenſible appearance in this place.

Abraham did offer his *Sonne.*

God alſo gave his *Sonne Chriſt Ieſus.* Ioh. 3: 16.

Abraham, his *onely ſonne*, whom he dearely tendered.

God his *onely Sonne*, whom he entirely loued.

Abraham left his ſervants.

Chriſt left the *Iewes*, and imbraced the *Gentiles.*

Iſaac went accompanied with *Abraham* his Father.

Chriſt was not alone, for the *Father* was with him Ioh. 16. 32.

Iſaac carried wood for the ſacrifice. *Ligna Iſaac ſibi vexit: Chriſtus ſibi patibulum crucis portavit*, Ambr.

Chriſt, his Croſſe for his *Paſſion.*

Iſaac was ſilent, and went cheerefully to the offering.

Chriſt opened not his mouth, & went willingly to his *ſuffering.*

Iſaac was bound, and laid on the Altar.

Chriſt was bound, and nayled to the Croſſe.

Abraham

Ibi immolatus erat Isaac ubi Christus postea crucifixus. Hieron.

Abraham offered his ſonne upon Mount *Moriah*.

God his *Sonne* upon the ſame Hill, called Mount *Calvarie*.

Iſaac was neuer ſlaine, but the Ramme ſacrificed.

Chriſt his Diuinity neuer ſuffered, but his body crucified.

Abraham and *Iſaac* were three daies and three nights in their iourney.

Chriſt was three daies and three nights in the graue.

Iſaac was offered, yet deliuered, and ioyfully reſtored to his father.

Ioh. 8. 56. *Abraham* reioyced to ſee his day in the reſurrection of *Iſaac*, a figure of *him*. Heb. 11. 12

Chriſt was crucified, roſe againe, and triumphantly aſcended into heauen.

Of *Iſaac* the Apoſtle ſaith; *Of him alone ſprang up as many as the ſtarres in the skie, which are innumerable.*

Of *Chriſt*; of him alone who was deemed dead, aroſe in the Church innumerable *Chriſtians*.

Herein onely ſtands the difference; that as *David* & *Ionathan* wept in each others boſome, but *David* did exceed; ſo the *Lord* and *Abraham* contended together in loue, but *Chriſt* the ſon of *David* did

did exceed. For *Abraham* ſtetched the ſtroke, yet touched not his *Sonne*; *Chriſt the Sonne of God* was ſtriken and wounded for our ſinnes. So that God for *Abrahams* ſake ſpared *Iſaac*, but for *Abraham* and *Iſaacs* ſake God ſpared not his onely Sonne, but gave him even to death for us all, that we all, becoming the faithfull children of *Abraham*, might have the reward of *Abraham*, which ſhall be an exceeding, ſurpaſſing, and eternall weight of glory; which the Lord grant unto us all for his Sonne Chriſt Ieſus his ſake: *Amen.*

FINIS.

THE SEVENTH SERMON.

HALLELV-IAH.

PSALME 117.

Verse 1. *O praise the Lord all ye heathen: praise him all ye Nations.*

Vers. 2. *For his mercifull kindnes is ever more and more toward us, & the truth of the Lord endures for ever. Praise the Lord.*

THis Scripture is ὁδὴ αἰνετική; a Psalme of thanksgiving and praise; The point and center of all the Psalmes: For whatsoever is delivered in the rest, is briefly knit up and comprehended in this. *Par-*

Hugo Cardi.

Hieron. in hunc Psal.

vnus versuum numero, magnus mysterii sacramento: the least Psalme (saith Saint *Ierome*) in the small number of verses, but the greatest in divine mysteries.

Saint *Paul* in the 3. to the *Ephesians* calleth it a mystery, such a mystery as in former ages was not opened to the sons of men, but is now revealed, namely, that the *Gentiles* through the Gospel should be partakers of the promises in Christ. *David* doth here propheſie of the union of the Iewes and Gentiles; therein declaring the unsearchable mercie of God in Christ, calling all nations of the earth unto salvation. Ephes. 3. 5.

It consisteth of 3. parts.
1 An exhortation. *O Praise the Lord. Praise him. Praise the Lord.*
2 The Person: *Heathen Nations* — *Iewes. Gentiles*
3 The Reason: For his *Mercie and Truth,*

Concerning the Exhortation.

THe firſt word of this Pſalme *Halleelu*, derived from the originall of *Halal* which ſignifies to praiſe; with which word this Pſalme alſo endeth; & thereunto is added this word *Iah*, which is one of the ten attributes given unto God.

Verſe 1. So that *Halleelu iah* is aſmuch as to ſay *Praiſe God.* In this ſenſe it is uſed in the 19. of the Revel. as the ſong of our future bleſſedneſſe, and of the Angels eternall *Iubile, Halleelu-iah, Salvation, and glory, and honour, and power be to the Lord our God.*

Durantus de rit. hus Eccleſia. I have made choice to intreat of this Pſalme, firſt to fit the time. For, by the ancient order of the Church, *Halleelu-iah* might not be ſung in the time of *Lent*, from *Septuageſima* Sunday until Eaſter: but upon occaſion of ioy or ſome great benefits received; being an hymne of *Praiſe* and univerſall exultation.

Aug. in Pſal. 118. But we all here preſent, are abundantly enriched with ſpirituall and earthly bleſſings,

bleſſings, and the whole land enjoyes ſuch happy times as our forefathers never knew.

S. *Ierome ad Euſtochium* writeth, that after long perſecution, at what time the Chriſtians obtained ſome reſt, they roſe very early to ſing praiſes unto Chriſt, and the watchword amongſt them was, *Hallelu-iah*, that is, *Ariſe, let us Praiſe the Lord.*

A word ſo ſacred and holy, that Saint *Auguſtine* affirmeth, it was not lawfull, for any barbarous Nation to tranſlate it into their owne tongue: and thereupon, *Hallelu-iah* is ſtil uſed in every language, no other word ſo fitly expreſſing the ineffable glory, and unſpeakable praiſe of God.

Aug. lib. 2. de doct. Chr. cap. 10. Hallelu iah tantũ habet honorem, ut in Hebræa lingua ſit traditum, nulloq; alio ſermone tranſlatum. Ioh. Ceſſia nus.

Secondly, I haue intreated of this Pſalme in regard of the royal foundation of this free Chappell of *Windſore*, dedicated to the continuall praiſe of God.

Divers in our Church, more curious then well adviſed & truly religious, they haue and do ſtill, taxe our *Service and Book of Cõmen prayer*, terming it (as *Barrow* doth) *A Collop of the meazeled hog,* Barrow.

taken out of the Popes Portuiſe: conceiving great offence at the reading and anſwering of the Pſalmes, affirming it to be *unprofitable waſting of the time, a ſtage-like Dialogue, Toſſing of Tennis balls*; and the ſinging of a Quire, *Penry* cals it *Baaliſmus*, ſaying, that it is loathſome unto God to be ſerved with ſuch a diſh; concluding and curtailing after their owne fancies, all the worſhip and ſervice of God in a prayer and a Lecture.

T.C. pag. 108. ſect. 4 Penry.

But there is no doubt, and it is apparent by the Scripture, that *Praiſing of God* is an eſpeciall part of worſhip due unto his name: For it is meete, that we ſhould not onely ſeek unto God, & pray unto him for benefits we deſire to receive, but alſo joy in his goodneſſe, and praiſe him when we have received them.

To praiſe God, that is, to extoll his goodnes, mercy, and power, to acknowledge his benefits, *to reioyce before him, and ſpeake good of his name, to tell of his noble acts, and declare the wonders which he hath done, and ſtill doth for the Children of men*; this is required of us, and this is moſt acceptable unto God.

Pſal 68.4 Pſal 100.3 Pſal. 105.5

Ephes. 9. 19. *Be filled with the Spirit, speaking to your selues, in Psalmes and hymnes & spirituall songs, making melody to the Lord in your hearts, alwaies giuing thanks for all things unto God the father.* Col. 3. 16. *Let the word of God dwel plentifully amōg you, teaching & admonishing your selues, in Hymns & Psalmes, singing with a grace in your hearts unto the Lord*

Blessed be God for ever, and praised be our everlasting Redeemer, whom we do worship; for he doth not require ἑκατομβὴν which *Homer* speaks of; Hundreds of bullocks, goats and rams, which *Solomon* did offer: he lookes not for streams of molten & liquid gold, which the Princes of *Greece* did present unto their oracles; nor for viols of our owne bloud which *Sylla* did offer; he will not have our children, and the first begotten of our bodies, to be sacrificed unto him in fire, as they did unto *Moloch*; nor as the *Indians* do at this day, to anoint our selues with rich perfumed oyle, and sprinkling it over with the dust and cinders of gold, to dance in honour of the Sunne rising. Such costly, barbarous and hea-

Homer Ili. lib. 3. 1. King. 8. 63. 22000. beeves & 120000. sheepe. *Porphir. li. de oraculis.* 2 Kin. 16. 3.

Anthon. de Berea in the Conquest of the West Indies.

heathenish worship doth not the Lord require.

Psal. 50 ver. 14. *Offer to God the sacrifice of praise:* And this sacrifice in the 13. to the *Hebr.* and the 15. verse, is set downe to be, the fruit and calues of our lips. The same which *David* expresseth in the 147. Psalme, *O praise the Lord, for it is a good thing to sing praises unto our God, yea a ioyfull and pleasant thing to be thankfull.* And in the 47. *Psal.* and the first verse, *O clap your hands together, let your songs be of him, and praise him with the voyce of melody.*

Laudabo nomen Dei cũ Cantico, & placebit super vitulũ nouellum, producentẽ cornua & ungulas. Psal. 69. v. 31. & 32.

This offertorie or sacrifice of praise, tooke beginning from the *Israelites*, amongst whom *David* first of all penned Psalmes, set them to the harp and other instruments, and appointed singers, who were clad in fine linnen; and while their sacrifices were offering, the Priest tasted the wine, and powring a little upon the Altar, presently the sonnes of *Aaron*, all the Priests, Levites, & singers, stood up, and with their instruments and voyces, sounded together an offertorie or a song of praise; After which, *Incurvatus est*

Alcuinus de diuinis officiis.

Zogedin de cantu Ecclesiastico.

1. Chr. 15.

Rex

Rex et omnes qui cum eo aderant: The king himselfe with all there present kneeled downe, and having worshipped God, and prayed, the Sacrifice was ended, and they departed.

In this manner, upon benefits received to magnifie God, and praise him in singing and ioyfull thanksgiving, it hath beene the course and practise of the Church in all ages.

In the 15. Chap. of *Exod.* and the 2. verse, After God had given to the *Israelites*, a wonderfull deliverance from *Pharaoh* and his puissant army, *Moses* their General with all his troopes, men, women, and children, did rejoyce and sing, *I will sing unto the Lord, for he is my praise, he is my God, and I wil prepare him a tabernacle; He is my Fathers God, and I will exalt him.*

In the 1. of *Samuel* the 2. Chap. and 2. verse, After that God had given *Hanna* blessed issue, she *sung praises, and said, Oh there is none so holy as the Lord, there is no God like unto our God.*

In the twenty one Chap. of S. *Matthew* and the ninth verse, in honour and

praise

praiſe of the Meſsias, the childrē ſung *Hoſanna, Bleſſed art thou that comeſt in the name of the Lord, Hoſanna in the higheſt.*

In the 19. Chap. of S. *Luke* and the 37. verſe, All the diſciples did rejoyce, and *praiſe God* with a lowd voyce, ſaying, *Bleſſed be the King that cometh in the name of the Lord, peace be in heaven, and glory in the higheſt places.*

In the 6. Chap. of *Iſa.* and the 3. verſe, the *Cherubins* ſitting upon the Mercie-ſeat (as S. *Ierome* ſaith) *Iſte ad iſtum, & unus ad unum, invicem ſe ad laudes Domini cohortantur*; One to one, and each to his fellow doth anſwer, *Holy, Holy, Holy, Lord God of Sabbath, the whole earth is full of thy glory.*

Hieron. in Iſa. ca. 6.

In the 2. Chap. of S. *Luke* and the 13. verſe, in regard of the happineſſe unto all mankinde, by the benefit of Chriſt his Incarnation, a quire of heavenly Angels did ſing an Anthem, *Glory to God on high, peace on earth, and good will towards men.*

In the 4. Chap. of the *Revelation* and the tenth verſe, the foure and twenty Elders fell downe, and caſt their crownes before

before the throne, singing, *Thou art worthy O Lord, to receive glory, & honor, & power, for thou hast created al things, & for thy sake they are & haue been created.*

Lastly, in the 26 Chap. of S. *Matth.* and the 30. verse, when our Saviour had finished the feast of his *Passeouer*, and celebrated the blessed *Supper of the Sacrament*, he himselfe with all his Apostles, did presently sing and *giue praise* unto God. Vpon which place S. *Chrysostome* commenting, saith, *Hymnum cecinit, ut nos quoq; similiter faciamus*; Our blessed Saviour, after the celebration of the Sacrament, sung a *Psalme of praise*, that upon every occasion of Gods benefits, we also might learne to do the like. Chrysost.

Saint *Ambrose* saith, that *David* was more victorious, when he danced before the Arke in praising God, then when he overthrew *Goliah*.

Solomon was never more renowned, then when he with all his Peeres and people sung praises unto God at the dedication of the Temple.

Theodosius Iunior, a most noble and religious Emperour (whose court for holinesse

Socra. lib. 7. cap. 23. Nicephor. li. 4. c. 13.

lines & integrity is reported by *Socrates* to have bin like a *Monaſtery* or religious houſe) after that word was brought him, that God had overthrown *Iohn* his enemie, who affected the Empire; inſtantly, he with his courtiers went to the publike Church, *& per medium circum populo cecinerunt:* and in his owne perſon, ſung thankſgiving before all the people.

Thus we are manifeſtly taught, both by precept and by example of *Patriarks and Prophets*, men and women, children and elders, *Cherubins* and Angels, our bleſſed *Saviour* and his Apoſtles, with many others religious & Chriſtian kings that it is not ſufficient, to heare the word and pray for benefits we deſire, but for thoſe we have received ioyfully to *ſing praiſes unto God.*

It is a fond and falſe cavill of the *Browniſts*, to affirme, that the Miniſter is to utter all that is ſpoken in the Church, and the people to ſay nothing, but onely *Amen.* For in the Scripture, the ſound of the multitude in *praiſing God*, is compared to the noyſe of many waters, and to the ſound of mighty thunders.

Rev. 19. 6.

To

To praise God in singing Hymnes and Anthems, the Quire answering one another, it is of great antiquitie, and long continuance in the Church. *Tertullian* in his second book *ad uxorem* saith, *Sonant inter duos Psalmi, et mutuo provocant, quis melius Deo suo canat.* As the *Cherubins*, so they do answer one another, and incite each other to give God praise.

Tertullian. *Fran. Georgius de Harmonia mundi. Alternis vocibus ad alterutrum acclamandi.* Basil.

S. *Basil* in his 63. Epistle to the Quire of the *Church* of *Neocæsaria* saith, *This custome and order is now ratified in the Church, ut in duas partes divisi alternis vicibus psallant; The Quire being divided,* One side should sound unto the other the holy *praise of God.*

Philo Iudæus, who lived in the reigne of *Nero*, *Ann. Dom.* 50. in his booke *De vita contemplativa*, speaking of the practise of the Church in his time, said, *Vnus ex omnibus consurgens in medio, &c.* One standing up in the midst of the *Quire*, begins the *Antheme*, and afterwards all the rest do answer.

Philo Iudæus.

Socrates in his sixth booke and eight Chapter, and *Nicephorus* in his 13. book and eight Chapter, they do both write and

Socrates. Nicephorus.

and agree, that *Ignatius* the bleſſed Martyr, and diſciple to S. *Iohn* the *Euangeliſt*, was the firſt who ordained *Hymnes* and *Anthemes* in the Eaſt, and brought them into the Church of *Antioch*.

Auguſtine

From *Ignatius* and the Church of *Antioch*, as S. *Auguſtine* writeth in the ninth of his Confeſſions, S. *Ambroſe* brought them into *Europe*, and cauſed them to be uſed in the Church of *Milan*.

Cyril.

And *Cyril* writeth, that *Athanaſius* firſt brought ſinging into *Africk*, & uſed *Anthemes* in the Church of *Alexandria*.

Plin. li. 10. Epiſt. 97.

Plinie in a certaine Epiſtle to *Traian* the Emperor, writeth thus: *Multa Chriſtianorum millia, conſueverunt antelucanos hymnos & carmen Chriſto ſuo canere*: many thouſands of *Chriſtians* (ſaith he) riſing before day, did uſe to ſing *Hymnes* and *Ditties*, to the honour and *praiſe of Chriſt*. Vntill which time of *Traian*, it is plainly to be gathered, that S. *Iohn the Euangeliſt* was alive; from the *Incarnation* of our Saviour Chriſt unto this *Emperours raigne*, being 60. yeares & odde moneths. In this manner *Anthems, Hymns* and *Songs of praiſe, haue continued* in the Church

Church, from the Apoſtles time unto this day.

Vpon theſe grounds of *Scripture*, *Example*, and *Antiquity*, the Church of *England* hath ordained in our *Liturgie*, that after *Confeſſion*, *Abſolution* pronounced, and *Prayers* made, all the congregation ſhould either ſay or ſing the 95. *Pſalme: O come, let us ſing unto the Lord, Let us heartily rejoyce in the ſtrength of our ſalvation.* Againe, after the firſt Chapter read, wherein we do heare of the wonderfull works of God; and the ſecond Chapter, wherein we do uſually heare of the great miracles and tender compaſſion of Chriſt unto mankinde, then we ſhould joyfully ſing, *Te Deum laudamus*; which Canticle was penned by S. *Ambroſe*, and S. *Auguſtine*, and ever ſince with great reverence retained in the Church.

Datius Epiſ. Mediolanē in Chron. lib. 1. c. 10.

This ſolemnitie and reverence, in *praiſing God* by *ſinging* and *inſtruments*, if the reformed Churches in *France* had not ſo haſtily aboliſhed at the firſt, they had wonne many thouſands unto them which through their naked carriage in the

the worship of God, fell from the profession of the Gospell.

Lactantius *Lactantius Firmianus* in his sixt book *de Institut.* and 26. Chap. saith thus; *Si voluptas est audire cantus & carmina, Dei laudes canere & audire iucundissimū est:* If it be delightfull to heare songs and sonnets of mortall mens actions; to sing the everlasting praises of God, must needs be most sweet and comfortable.

Plin. Iun. *Plinie Iunior* in his 10. book and 67. Epistle, speaking of this part of Gods worship, hath this excellent saying; *Excitat animū, cupiditatem ardentē emollit, sopit insurgētes ex carne affectiones, erigit animā, & cogitationes malas expellit.* Singing and praising of God, by *Hymnes* & *Psalmes* with great varietie, it rouseth up our spirits, it pacifieth our inordinate desires; it watereth and cooleth our troubled and boyling affections, it driveth away evill and earthly cogitations, it doth elevate the minde to devout and holy thoughts, and it raiseth the soule to the contemplation of celestiall Ioyes. For as *Gregory Nazianzen* saith, in his Gre. Nazi. fortieth Oration in *Sanctum Baptisma,*

Psal.

Psalmorũ Cantillatio cœlestis gaudij præludium est. Church Musicke is a very resemblance of the joyes of heaven.

O how often (saith good S. *Augustine*) *have I wept for joy, when the sweet hymns of thy praise have sounded in mine eares; & illiquebatur cor meum,* my heart melted, and drops of heavenly passions distilled into my soule: *Suspirans tibi et respirans,* sighing and longing after thee, I was overioyed in spirit, and wholly overcome with the fragour of thy sweet ointments. *Aug. li 9. Confes. c. 6.*

In using this Christian exercise, we do not place any merit, nor *justle* out *the word of God,* as some troublesome spirits have affirmed; *sed preces & Scripturas interpanimus,* wee joyne therewithall prayer, reading & preaching of the word, that so, both the people may be edified, and God also may be glorified.

I conclude this point with the saying of good S. *Augustine,* in his 119. Epistle *ad Ianuarium*; *Sine dubitatione faciendũ est maxime illud, quod etiam de scripturis defendi patest, sicut de hymnis & psalmis censendis: Nam & Christi & Apostolorum* Augustine

ſtolorum habemus & præcepta & exempla. Without all queſtion we may boldly do that which the Scriptures do warrant: as ſinging hymnes and Pſalmes; whereof we have both precept and example, of Chriſt and his Apoſtles.

Geminatio rei eiuſdem, inuention? habet & animi ardorem. Muſc. Phil. 2. 13.

Here (as you ſee) *ſicut incipit, ita terminat.* In this Pſalme, he doth 3. times ingeminate the *praiſe of God*, intimating unto us, that this *One is the onely ſeruice.* God is α and ω, the beginning and the end, he giveth both the will & the deed; the will to begin, and the deed to finiſh: *et primitiæ et decimæ debentur illi:* both the firſt fruits of our lips, and the tenths are due to him.

Aug. in Pſal. 8.

Incipiendum cum Deo, et deſinendum cum eo: To praiſe him, is the firſt thing that we muſt begin with, and the laſt that we muſt conclude with.

Pſal. 34. 1.

His praiſe muſt euer be in our mouthes. We muſt praiſe him, when we are abroad, following our delights in the fields, for it is he that maketh the vallies to ſtand thicke with corne. We muſt praiſe him for our ſolace and content at

Pſal. 65. 14

home, for it is he *that ſtilleth the rage of*

Pſal. 89. 10

the

the Sea, the noyſe of the waves, and the madneſſe of the people. We muſt praiſe him for his protection in the day, for it is he *that bleſſeth* both *progreſſe and regreſſe, our going out and coming in.* We muſt praiſe him for benefits received, for dangers eſcaped in the night ſeaſon upon our beds: for as *Iob* ſaith, *It is he that giveth us ſongs in the night. By him, through him, and for him, are all things; and therefore, Halleluiah, praiſes now, thankſgiving ſtill, and glory be given to him for evermore.*

Iob 35.10.

Ro.11.36.

The Perſons; *All.*

The ſecond point is concerning the Perſons, who are to praiſe the Lord; πάντα τὰ ἔθνη. The heathen & the Nations, the Gentiles, and the Iewes.

Lyranus. Muſculus. Hugo Cardin. Marlorat. Palăterius.

SO is it expounded of moſt writers: as in the 2. *Pſal.* and the 1. verſ. *Why do the heathen rage, and the people imagine a vaine thing:* the one attributed to the Gentiles, the other to the Iewes.

In the laſt verſe of the *Pſalme* before, the kingly Prophet ſaid, that *he would pay his vows, and praiſe God in the midſt of Ieruſalem.* Whereupon leſt it might be conceived, that the place of Gods worſhip ſhould ever continue holy at *Ieruſalem*, and that no other people might do him ſervice, but onely the *Iews*; In this next Pſalme and next verſe following, he ſaid, *Praiſe the Lord, All*, all Nations: all people, indifferently, univerſally, all are to praiſe him.

It is apparant by the whole courſe of the

the *Scriptures*, that there was in times past, betweene the Iewes and the Gentiles, *Veteraneum odium*, an inveterate and deadly hatred.

In the 7. Chapter of *Deut.* and the 2. verse, the Iewes were forbidden by God, to make any covenant with the *Gentiles*, or to have any compassion on them.

The Iewes, whom God had honoured above all Nations of the earth, having received circumcision, the signe and seale of Gods favour, that he for ever would be their God, stood so highly upon their priviledges, and great immunities, that whosoever was not circumcised, it was unlawfull for him, either to eate with them, to marrie with them, or to partake with them in the worship of God, or in their sacrifices. Thus doth *Iosephus* very plainly shew, in the third booke of his *Antiquities* and last Chapter; where he reporteth, how certain Nobles and great Peeres came from beyond the River *Euphrates*, for no other purpose, but to honour the Temple at *Ierusalem*, and to offer sacrifice to the God of *Israel*; where Iosephus.

after a long and tedious iourney, with great danger and much charges, they were ſent away, without their purpoſe, in diſgrace; the *Iews* holding all the people of the world, but onely themſelues, unworthy to be partakers of their worſhip, or to ſacrifice in their Temple.

So highly were the *Hebrews* onely in Gods favour, for *Abraham*, *Iſaac*, and *Iacobs* ſake; ſo great was his affection towards thē, that the Scripture ſaith, *They were as deare unto him as the Bracelet of his right arme, as the Signet of his right hand, and as the apple of his eye.*

Foure hundred and ſeventy yeares together *Ieruſalem* was Gods diamond, the jewell and center of the world, the Ioy of the whole earth, the Paradiſe of Gods delight. In the 132. *Pſal.* the Lord proteſteth out of his love, and ſaith, *In Ieruſalem ſhall be my name for ever, this is my reſt, here will I dwell.* At *Ieruſalem*, the place of Gods ſervice was ſetled; the Ceremonies reverend; the Sacrifices rich; the feaſts ſolemne; the Temple renowned, and the preſence of the *Arke* moſt glorious.

By

By reaſon of theſe high and extraordinary favours, as the *Greeks* accounted all people *Barbarians*, who were not of their owne countrey and language; So the *Hebrews* accounted all other people heathen, who were not of their owne name and Nation.

In this Pſalme, *David* in the ſpirit of prophecie foreſeeing, that which *Ieremy* ſaith, *That the Gentiles ſhould flock unto Chriſt from the uttermoſt parts of the earth*; foreſeeing, that Ieſus Chriſt the Saviour of mankinde ſhould come to redeeme the whole world, and that by the everlaſting ſacrifice of his bloud, both *Iews* and *Gentiles*, *Greeks* and *Barbarians*, *All*, as many as beleeve, ſhould be received unto mercie; he exhorteth that all diviſion and diſcord laid aſide, *All people* ſhould ioyn together in Gods ſervice, and with one heart and voyce (as the people of one God) *praiſe* his glorious and bleſſed Name. Ier. 16. 19.

For whereas this word *All*, is twice uſed; the meaning is that the Church of God ſhould not ever be bounded within narrow precincts, as the Church of

the *Iews* long ago was, but that the Lord would install his *Sonne* with kingly royalties, *Giving him the heathen for his inheritance, and the uttermost part of the earth for his possession.* And as S. *Paul* saith to the *Colossians, That Christ should be preached to every creature; and an everlasting Gospell published to every Nation, kindred, tongue, and people.*

Pfal 2. 8.

Col. 1. 23.

Tho. Aquin. part. 1 que. 19 artic. 6.

Thereupon (as *Thomas Aquinas* the learned Schooleman well noteth) *Communiter omnes invitat, & genera Singulorum & singulos generum. All,* in the largest extent, if it were possible; *all* the people upon the face of the earth, to sing praises to the honour of *Christ Iesus.*

Now although it be true, that God being in all places, his worship may not be restrained to any one place; but *whosoever* lifteth up a pure heart in a true faith, the Lord heareth him, in any place *wheresoever*; for as *Basil* saith, *Non locus sed intentio exigitur*; It is not the place, but the inward affection which is required; Yet in the daies of prosperity, when God hath given rest unto his people, & flourishing peace unto his Church, then the

Basil. in exhortat. ad Bap. & pœnitentiam.

the Scripture doth warrant us, that the Lord delighteth to be called upon in publicke manner, and that *All* ſhould preſent themſelves before him, and give him *praiſe*.

Hereupon, the worſhip of God remaining in the families of the *Patriarks*, the firſt place of Gods praiſe and worſhip, was called *The houſe of God*: as in the 28. of *Geneſ.* and the 17. verſe, *Iacob* ſaith, *This is the houſe of God, and the gate of heaven.* So alſo is it called in the 23. Chap of S. *Matth.* and the 17. verſ. ναὸς, and τὸ ἱερὸν, which ſignifies to inhabit, becauſe God is ſaid to dwell in the congregation of his people. Gen. 28. 17

Tertullian de Idolatria. ca. 7.

Afterwards, the Lord himſelfe commanded the *Tabernacle* to be made, to which his people ſhould publickly reſort. In the holy tongue, the word *Tabernacle* doth ſignifie a holy viſion, becauſe in the *Tabernacle*, it pleaſed the Lord to manifeſt himſelfe, and to be ſeene. Exo. 25. 8.

Aug lib. 7. quæſt. Super Indic. c. 36. Iſidor. li. 15. cap. 14.

Tabernaculo ſucceſſit Templum (ſaith Saint *Auguſtine*) After the Tabernacle the *Temple* did ſucceed: ſo called, either a *Contemplando*, or *Quia tectum amplũ*, a ſpa-

a ſpatious place for the receiving of *All*.

Durand. l. 1. c. 1. de Eccl.

Fourthly, it came to be named Συναγωγὴ, of ζὺν and ἀγωγὴ, which is *Coadunatio*, an aſſembling or knitting together, becauſe in publicke congregations, the hearts and tongues of *All*, ſhould ioyne together as one.

Now as before the coming of Chriſt, the generall place of Gods worſhip and praiſe was called *The houſe of God, The Tabernacle, the Temple, and the Synagogue*; So after Chriſts aſcenſion there were given unto it 4. other attributes.

The firſt was *Martyrium*, that is, A place of confeſſion, or *Confeſſionarie*; which name (as *Euſebius* writeth in his fourth booke *de vita Conſtantini*) was given by *Conſtantine* the great, who upō Mount *Calvary* where our Saviour was crucified, built a goodly Temple, and (*quia caput Martyrum ibi paſſum eſt*) becauſe Chriſt the head of all Martyrs did there ſuffer, he called it *Martyrium*, of μαρτυρεῖν, to confeſſe or witneſſe: teaching us all, that in Gods houſe, everie one with his voyce ſhould witneſſe and confeſſe the name of Chriſt.

Euſebius.

Theodor. l. 1

Aug. in Pſal. 63.

Tertul. in l. de Corona milit.

After,

Afterwards, when great *Cathedrals* were erected, by Christian Emperours and other religious kings, to the honour of Christ, the Church (as S. *Augustine* saith in his first book and fourth Chap. *de Civitate Dei*) was called Βασιλικον, of Βασιλεὺς, asmuch as to say, *The great kings Court*, where honour was given to the everlasting King of heaven.

Augu. Ibid. li. 15. c. 14.

Thirdly, of Κύριος it came to be called Κυριακὸν, *Dominicum*, an habitation or palace consecrated to the mightie Lord.

Lastly, from the East-church it came to be called ἐκκλησία, of ἐκκαλέω, which is, the calling out of an assemblie; In which sense it is often used by *Demosthenes* and *Xenophon*, and so is it frequent in the Scriptures; as in the 19. Chapter of the *Acts*, where it is taken both for the assembly of the persons, and also for the place.

Demosth. in orat. de cor. Xen. de bist. grec. lib. 5: V. 31 & 39.

All these titles plainly import, that as God commanded, and religious Kings erected publick Temples and churches, so by publicke and great assemblies the Lord doth delight especially to be praised.

Sozomen

Sozomen. Socrates.

Sozomen in his first book and eighth Chap. and *Socrates* in his first book and 14. Chapter, affirme, that *Constantine* the great caused *Portatilem Ecclesiam*, a great pavilion or portable Church to be made and carried about with him in his progresse, that so he might never want a convenient place for the publick praise of God.

Phi. Iudeus li. de supplicum virtut.

Philo Iudæus doth write, the zeale of the first Christians to be so great, that at their owne proper costs and charges, they builded Chappels & Oratories in the fields, that so they might worship and praise God in publicke assembles.

There be *mentall prayers*, and praises, in private, whereſoever we become and are alone; and there are *prayers* & *praises in generall*, when whole armies, great assemblies, all the inhabitants of a Citie, and mightie congregations, for publick benefits, do give open and publicke praises unto God. Which Service of all others is most pleasing and acceptable unto him. There is nothing doth so strongly glue and fast knit together the hearts of men, as the band of faith, and con-

conformitie in religion: Againe, there is nothing doth cauſe ſuch ſecret hatred and mortall hoſtility, as difference in diſcipline, and diverſitie of Religion.

Therefore it is a moſt noble and Chriſtian courſe, and worthy of eternall memorie, by all good and gentle meanes to reforme the Churches of *Scotland* and *Ireland*, to reſtore their Biſhopricks, to repaire their monuments, and ſo to bring thoſe ancient kingdomes, to the true and Catholicke diſcipline of the Church; that as we be the Subiects of one King, ſo we may be the people of one God, and praiſe him in one and the ſelfe ſame univerſall manner.

Vis amoris in unione conſiſtit: the excellency of Chriſtian and brotherly love doth conſiſt in unity and the generall conſent of minde. *Amor animorum unio Aug.*

To this purpoſe *Greg. Nazian.* ſaith, *A faire and goodly orchard is more excellent then one plant, the whole body of the heauens, with the beautifull rayes & faire ornaments thereof, is more delightfull to behold then any one ſtarre*: So the general aſſemblies, and unity of Gods people, *Greg. Nazianz. in orat. ad patr.*

All

All in one manner, *All* in one order, *All* at one inſtant, *All* with one conſent and univerſall ſound, ſinging and praiſing God, their ſoules raviſhed with ſpirituall joy, piercing the heavens, ſhowting about the throne of God, rebounding everlaſting honour to the glorious Redeemer of the world *Ieſus Chriſt*; this praiſing of God, the uniforme conſent and conjunction of ſoules, is like innumerable bonefires of odoriferous ſpices, flaming from a thouſand mountains, ſweetning the earth, and perfuming the very heavens.

This doth plainly appeare, in the 2. of the *Chronicles*, the 5. Chapter, and the 13. verſe: where it is recorded, that when King *Solomon* with all the Nobles of *Iſrael*, the people, the Prieſts, and Levites, did praiſe God with two hundred thouſand trumpets, and forty thouſand inſtruments of Muſick (as *Ioſephus* writeth in his eight booke and ſecond chapter) *All* theſe making *one* ſound and being, *All* as *one*, praiſing God and ſinging, *For he is good, he is good, and his mercy endureth for ever*; ſo pleaſing

Ioſephus.

was

was this unto the Lord, that he vouchſafed to deſcend in a cloud, all the Temple was filled with his glorious preſence, & their hearts all filled with religious ioy.

Now whereas the *Prophet* ſaith *All*, I conclude with the Apoſtle, *Is God the God of the Iews onely, and not of the Gentiles? is he the Hebrews God and not ours?* Yes verily; By this word *All*, we may perceive, that he, who is Lord of *All*, is rich unto *All* that call upon him.

My Text hath here πάντα and πάντες in the 3. Chap. to the *Rom.* and the 22. ver. there is τὰ πάντας καὶ ἐπὶ πάντας; Therefore (as *David* ſaith, *All*, All are to praiſe him, becauſe unto *All*, for *All*, and upon *All*, hee hath ſhewed mercy. Through faith and the Spirit we are *All* made one bodie in Chriſt, from which if we be cut off, there is no Chriſtian comfort, there is no ſalvation to be looked for.

Therefore let every Chriſtian take heed and beware, how he doth ſever himſelf from the communion of Saints; Let no fancy about ceremonies, no blind affection to any forraine Church, no ſingular

gular conceit of pride, nor humorous contrariety, let nothing remove us, from the unity of the Church, nor from the blessing of the publicke congregation.

We have *one* Lord, and *one* Gospell, *one* faith, and *one* Baptisme, *one* Church, and *one* Discipline; Therefore with *one* heart and voice, let us *all* rejoyce in his name, and delight in his *praise*; which purpose the Lord keep in our hearts, and in the hearts of our childrens children after us for ever.

It remaineth in the third place to intreat of the *Motives*, why all nations are to praise God; which is here set down, *for his mercy, and for his truth.*

Very often in the Scripture are these two joyned together, *Mercy* and *Truth*; as in the 85. *Psal.* and in the 89. *Psalme*, and the 3. Chap. of the *Prov.* But above all, most plainly is this text expounded, in the 15. Chap. to the *Romans* and the 8. verse, *Iesus Christ was a Minister of the circumcision, for the* Truth *of God, to confirme his promises to the Iewes, and let the Gentiles praise God for his* Mercy.

Vers. 10. Verse 2. Verse 3.

Saint

S. *Ierome* expoundeth it thus; In that our Saviour came to the Iewes (to whom he was often promiſed) it was for his *truth*; In that he came to ſave the *Gentiles* (to whom there was no promiſe made) it was his *Mercy*. God, as he is the Father of *Mercies*, *& miſerator et miſericordia*; So he is the God of *Truth*, *et verus et veritas*, for all *his wayes are done in Mercy* and *Truth*. Hieron. in Pſa. 85. 10

To us the Gentiles removed farre off, the Lord hath extended *Mercy*. To the *Iews* his owne people, all his promiſes have beene performed in *Truth*: *Iewes* and *Gentiles*, both beleeving, are both one: for in Chriſt, *Mercie* and *Truth* are met together: *Truth* to his owne in the Law, *Mercy* to all without exception in the Goſpel.

The learned Schoolmen reduce all the attributes of God *Communiter ad duo*; to his *Mercy* and to his *Truth*. The providence of God, his bountie, his wiſedome, his goodneſſe, his grace & loving kindneſſe, are all contained in his *Mercy*; and therefore, *O quantus miſericors! how is he to be praiſed for his Mercie!* On

the other ſide, Gods power, greatneſſe, indignation, majeſtie and iuſtice, being all referred to his *Truth*, *O quantus verax!* how is he to *be praiſed for his* Truth! *Sive in iis quæ promiſit iuſtis, ſive in his quæ minatur impiis*, either touching thoſe comforts, which he doth promiſe unto the godly, or thoſe iudgements which he doth threaten againſt the wicked.

Aug. in Pſ. Eundem.

Praiſe the Lord for his Mercy. What is Mercie? *Miſericordia eſt mitigatio cordis miſeriæ. Zanchius* in his fourth book *de Divinis attributis*, and fourth Chap. defineth it thus; *Miſericordia eſt opus ex amore, cum cordis hilaritate, miſeris præſtitum*: Mercy is a work of meere love, willingly ſhewed to ſuch as are in extreme miſerie.

Zanchius.

The *Mercie* of God ſhall the better appeare, if I ſhal a little declare unto you the great miſerie wherein the Gentiles, and even our forefathers heretofore were. Amongſt all the ſorrows and puniſhments, incident to the life of man, there is none greater nor more grievous then blindneſſe.

In

In man there are three lights:

The light of the bodie, which is the *Eye:*

The light of the minde, which is *understanding.*

The light of the soule, which is *Faith.*

In the 2. of the *Kings*, the 6. Chap. the *Aramites* being striken blinde in body, they were led they knew not whither, even to their own destruction. The benefit of the light being lost, the comfort of this world is gone.

Secondly, to be distracted in minde, and void of reason, is a most wofull miserie. In the 17. Chap. of S. *Matthew*, The father, whose sonne was lunaticke, came to our Saviour, kneeled down, and cryed out, *Have pitie, have pitie on my sonne, for he often fals into the fire, and into the water, and is lamentably perplexed in minde.*

Thirdly, a man that is blinde in soule, there is no sinne so hainous, no idolatry so hatefull, but he will commit it though it be to the murdering of his owne children.

So that, if a man have not the benefit

of the light, by the *Eye* to guide his bodie; Nor the light of *Reason*, by *understanding* to direct his actions; nor the light of *Faith*, by the knowledge of God to informe his soule; If all the light that should be in him be darknesse, *O how great is that darknesse!* Such was the miserie of the heathen, such was their palpable blindnesse.

Psal. 135. 18. Thirdly, their *bodily eyes* were full of all kind of sin and idolatry, they did not look upon the right object. As the *Psalmist* saith, *They who made those idols were like unto them: they had eares and heard not, they had eyes and saw not, neither was there any understanding in them.*

Ro 1. 22. For in regard of *Reason*, the *eye of the minde*. S. *Paul* saith, *When they thought themselues wise, they became fooles, worshiping the creature, and forsaking the Creator who is blessed for ever.*

Act. 17. 28. Lastly, in regard of *faith*, the *eye of the Soule*, whereby we looke upon heavenly things, the light thereof was wholly darkened. They knew not their *Maker* whose image they did beare: They knew not the *Creator of heaven and earth*, in whom

whom both *we*, and all other creatures, do *live, and move, and have our being:* They knew not the Lord *of glory, Christ Iesus*, the Redeemer of mankinde: The Scripture calleth them *Swine*, and *Dogs*, *Nolite dare sanctum canibus:* They lived according to the course of nature like beasts, and might justly be compared to the beasts that perish. Mat. 7. 6.

This was the estate of the people in all countries round about us; and such were our natural countrymen, the inhabitants of this land. Darknesse covered their minds, and grosse darknesse their soules. *Invenerunt artem efficere Deos, & quoniam animas facere non potuerunt, evocarunt animas Dæmonum.* Every man fitted himself with a god, out of the forge of his owne brain. *Quot rerum nomina, tot deorum numina.* There were as many gods, as there were names given to naturall things. *Aug de Civitat Dei.*

It is the wonder of all wonders, and an argument to confound the greatest Atheist in the world, to consider how the understanding and naturall instinct of man did search and run through all *Aug. de Civit Dei l. cap. 24. Omnis mirabilium vincit admirationem.*

the creatures, prying into the heavens above, sounding the bottomes below, rowzing & ransacking height & depth, to finde out the *Divine essence* and everlasting being, which was to be worshipt. Their gods were innumerable.

2 Kin. 23 11. They did sacrifice, in fire, horses and chariots unto the Sunne.

Ier. 7. 18. They did bake cakes to the Moone, the Queene of heaven, and worshipped the whole host of the starres.

They had for gods, *Allet* and *Tugot*, *Beelzebub* and *Moloch*, *Remphan*, *Dagon*, and *Melchom*, *Ashdod* and *Nisroth*, *Bel*, and *Baal*, *Mana* and *Cloacinus*, *Ops* and *Priapus*; *adeo ut pudenda virilia colerentur*, as Saint *Augustine* saith in his fourth booke, *de Civitate Dei*, and 15. Chapter.

They worshipped the Images and carved Idols of *Buls* and *Calves*, *Leeks* and *Onions*, *Cats* and *Crocodiles*, *Serpents* and *Owles*, *the garbage and refuse of Creatures*.

Plato in Minoe. Lucian in Dialog. Ganymed. To *Saturne* they did offer *young boyes* to appease his crueltie.

To *Iupiter* a *Lambe* for his integrity.

To

To *Pallas* they ſacrificed a *Virgin* for the puritie of wiſedome. *Herodot. in Melpom.*

To *Iuno* the goddeſſe of Marriage, an heyfer for fertilitie. *Virg Æneid. lib. 4.*

To *Neptune*, a Bull, for the roaring of the Sea. *Homer Od. lib. 5.*

To *Apollo*, the Sunne, an *Horſe* for ſwiftneſſe. *Ovid lib. 1. Faſtorum. Virg. Geor. lib. 2.*

To *Bacchus*, a *Goat*, for ſweetneſſe of the milk, and pleaſantneſſe of the grape.

To the *Moone*, an *Hart*, for the uncertaine wandring of that Planet. *Ovid lib. 1. Faſtorum.*

Oæca mortalium Dementia! O the infinite and endleſſe error of mortall men! without the light of Faith, and direction of the bleſſed word of *Truth*, *Erranti in via nullus eſt terminus*, There is no end of ſtraying from God.

Tullus Hoſtilius put Feare and paleneſſe in the number of his Gods. *Epimenides* erected ſhrines and altars to Impudencie and Contumelie; and the people of *Rome* unto Ruſt, and to the Ague; unto *Terminus*, for their land marks in the fields, and unto *Stercutius*, their god for dungingof their lands. *Lactantius* taxeth the *Grecians* as ridiculous, for having *Clem. Alex. in protrep.* *Lactan. de falſa relig. li. 1. ca. 10.*

Mutam Deam, a dumbe Goddeſſe.

The gods of the Nations have beene multiplied as the ſands of the Sea: *Nec turba Deorum talis ut eſt hodie.* There were not wont (ſaith *Iuvenal*) to be ſuch a World of gods as are now adayes.

Plin. lib 9 cap. 30.

The *Troglodites* (as *Pliny* writeth) they worſhipped *Snayls:* The *Phœnicians*, *Snakes* and *Serpents*: The *Lacedemonians* dedicated a Temple to Feare, and another to Laughter.

Strabo l. 17. Geograph. Effigies ſacrimiet aurea Cercopitheci. Iuvenal. Sat. 51.

Strabo reporteth, that the *Ægyptians* worſhipped an *Ape:* The *Syrians*, a *doue;* The Citizens of *Delphos*, a *Wolfe:* The *Thebans*, a *Weſell.*

To come a little nearer to our ſelues:

In *Scotland* they worſhipped *Mars* the god of warre.

In *Cornwall*, *Mercury* the god of traffique and Marchandiſe.

In *Bangor* of *Wales*, *Minerva* the goddeſſe of wiſedome.

In *Eſſex*, at *Maldon* (then called *Camulodunum*, and king *Cunobelinus* royall ſeat) there was the Temple of *Victory.*

At *Bathe*, the Temple of *Apollo.*

At *Leiceſter*, the Temple of *Ianus.*

At

At *Yorke* (where S. *Peters* Church is now) the Temple of *Bellona*.

And at *London* (where Saint *Pauls* Church is now) the Temple of the great goddesse *Diana*.

The *Saxons*, the ancient inhabitants of this land (such was their heathenish superstition) they gave divine worship to an Idoll called *THOR*, setting him forth as the Poets did *Iupiter*, with a Scepter in his hand; and him they held to be the god of lightening & thunder; of which word *THOR*, the day of his worship hath ever since beene called *Thursday*. Thor.

They reverenced an *Idol* called *Woden* the god of warre; to whom they sacrificed Mans blood: and of *Woden*, the day of his worship came to be called *Wednesday*. Woden.

They bowed themselues, and gave divine honour to an Idoll called *Frea*, as to *Venus* the frelike goddesse of pleasure; of *Frea*, naming the day of her worship, *Friday*. Frea.

In *April*, consulting of holy & weighty affaires, they sacrificed to an Idoll termed

Eo-oſter.

termed *Eb-oſter*, whereof the ſame ſeaſon to this day is called *Eaſter*. At which time, their *Druides* and *Auguſtales* (idolatrous Prieſts) did prophecie, and foretell the event of their wars, by viewing the intrails both of men and beaſts: and upon their Altars, placed in darke and thicke woods, did ſacrifice the bloud of captives, divining alſo of future events by the neighing of horſes; whereupon, the *Saxon Princes* do ſtill blazon the *Horſe*, and carry it in their colours unto this day.

Camden in iddleſex de Cunobilino.

Above all others, the *Romans* together with their victories receiving the gods of all Nations, they had a Temple called Πανθεων, a very ſhop and warehouſe of all kinde of gods. Inſomuch that *Pilate* being baniſhed into *France*, and troubled in his conſcience, that he had unjuſtly giv̄e ſentence againſt *Chriſt* the Lord of life, he wrote very earneſtly to the Senate of *Rome*, that they would be pleaſed, to regiſter *Chriſt Ieſus* amōgſt the number of their Gods. Whereof, when they had deliberately conſulted in a full Senate, they returned anſwer, that they

Plin. li. 36. cap. 13.

Euſeb. Eccl. hiſtor. lib. 2. cap. 2.

Niſi hominis placeat Deus non ſit Deus.

they had gods enow; *Et inter tot Deorum turbam, verum Deum rejecerunt:* amongſt the endleſſe and ruſty rabble of their vaine and falſe gods, they refuſed the true God *Chriſt Ieſus*, the Lord of glory. Such was their palpable blindnes, ſuch was their lamentable miſerie.

Now when there were three hundreth *Iupiters* at *Rome* (as *Tertullian* writeth that *Varro* noteth) and thirtie thouſand ſtrange and ſeveral gods throughout the world, as *Heſiodus* obſerved, when they worſhipped in this Iland ſuch bloudie and monſtrous Idols as you have heard; * *Cordi fuit Deo noſtra miſeria:* God in meere mercie looked downe upon our forefathers.

Tertul. adverſ. gentes cap. 14. Triginta millia Deorum in orbe terrarũ fuiſſe culta quod & vates aſſeruit Heſiodus. Hieron. in Iſa.

As *Theodoret* writeth, and is generally received by conſent of all, S. *Philip* the Apoſtle of the *French men*, ſent hither *Ioſeph* of *Arimathea* that noble *Hebrew*, and he firſt publiſhed the name of Chriſt in this land. A while after, *Sim. Cananæus* was ſent hither by other of the Apoſtles; and *Ariſtobulus* a *Romane*, of whom S. *Paul* makes mention in his Epiſtles. Within 12. yeares after the Aſcenſion of

* *Celius Rhodigin. Polyd. in Aug. lib. 2.*

Ro. 16. 10.

of our Saviour, divers Christians of *Rome* and schollers of the Apostles (by reason of intercourse with the *Romans*) spread the name of *Christ* throughout this countrey. After that, *Eleutherius*, the fifteenth Bishop of *Rome*, sent hither *Fugatius* and *Damianus*; After them, *Augustine* the Monke was sent hither by *Gregory* the great. All which, succeeding one another, overthrew the worship of their heathenish Idols, spread the name of *Christ*, preached the Gospel, perswaded the Nobles to Christianitie; insomuch that in the yeare 180. this Iland had the honour to have *Lucius Lever Maur.* the first Christian King that ever was in the world.

Chron. Pantaleon. Polyd. in Ang. lib. 2.

Gene. lib. 5. epist. cap. 7.

Polyd in Ang. lib. 2.

O praise the Lord: For ever since hath his *Truth* beene confirmed, and his *Mercies* multiplied, and more and more powred upon us. Through the profession of the Gospell, which sounds nothing but *Mercie* and *Truth*, he hath brought us to be a warlike Nation, a rich people, a Kingly priesthood, a civill and Christian generation unto him for ever.

Let

Let no man then upbraid another, with the wants, incivility, and plainneſſe of his country: It hath beene the *Mercie* of the Lord to us, and in his good time it ſhall be his *Mercie* unto others.

The time was, when the inhabitants of this land did live, as the wilde *Indies*, painting their naked bodies, and ſtaining them with ode.

Cataractus Camden in Middleſex.

A King of this land was carried naked in triumph at *Rome*, his locks hanging downe beneath his ſhoulders, wearing a chaine of Iron about his necke, and another about his middle, as he did uſually live and go.

The time was, when husbandry and tillage was not knowne, but they lived with milke and ſuch as nature afforded; when they covered their nakednes with beaſts skinnes; when they had no other houſes but ſtakes, reeds, and boughs faſtned together in a circle: when there was no coyne in the Land (as in the time of *Auguſtus*) but the *Brittanes* did exchange and trucke with the *French*, for iron rings, Ivory boxes, glaſſes, and ſuch like trinkets. When this our land was thus

thus prophane & barbarous, that there were in it more Idols and wilde beasts, then Christians; then did the Lord shew *Mercy: mira suavitate rigavit corda:* he did open the very bowels of his compassion unto us: *Quod instituit multitudo erroris, abstulit via veritatis; quod instituit incredulitas, abstulit fides; quod instituit à cultu Divinæ religionis aversio, abstulit ad unum verũ Deũ sanctumq; conversio.*

Aug. de Civit. Dei. li. 8 cap. 24.

Instead of many, God established one King; The worship of base Idols was turned to the divine honour of the God of heaven: *Archiflamines* and *Druides*, were cõverted into *Bishops* & *Preachers*: superstition to true Religion; and Temples vowed to prophane gods were consecrated to the service of *Christ Iesus*.

Consider truly, what this land was, and look upon it now. Never, never was *England* lesse travelled with incõbrances of warre, never more decked with ornaments of peace; Never was this kingdome more illustrious in the worship of God, in the truth of Religion, in good and excellent lawes; never more rich in warlike furniture, sumptuous buildings,

and

and abundance of all good things.

The Lord is preſent with us in a cloud of bleſſings; *Peace*, and *Plenty*, and *Pleaſure*, and *gladnes of heart: Feaſts of love, Songs of praiſe, and triumphs of joy:* and all for the *Mercie*, for the *Mercy* and *Truth*, which the Lord hath ſhewed unto his Anointed, to his poſteritie, and to his people for ever.

And now, O gratious Lord, Creator of heaven & earth, who in performance of thy *Truth* haſt opened unto us the riches of thy *Mercie*; Alas, what are we, and what is our obedience towards thee, that thou ſhouldſt be thus mindefull of us? Behold, the heaven, and the heaven of heavens is thine, and yet amongſt all the mightie Nations of the earth, thou haſt choſen us to bee thy people.

O that we did know our owne happines, or that we could render that obedience and love, which is due unto thee our deareſt God! Accept (O Lord we beſeech thee) a free-will offering, which in all humblenes we do render unto thee with an holy worſhip. Thine we are, and

and we desire to be thine for ever; whatsoever we enjoy, we received from thee, and the praise thereof we returne with joyfull thanksgiving unto thee againe; *Hallelu-iah, salvation* is the Lords: and so we do magnifie our everlasting God, for he is the God of all gods, *and his Mercy endureth for ever.*

Who from age to age hath done wonderfull and great things for us; *for his Mercy endureth for ever.*

Placing us in a fertile, well defenced, and pleasant land; *for his Mercy endureth for ever.*

And yet this is not enough; his *Mercy* being still more, for in 88. he remembred us when we were in trouble; *For his Mercy endureth for ever.*

But as for *Philip* and his huge Armadoes, he scattered them in the broad sea; *For his Mercy endureth for ever.*

And brought our Navie home safe, without losse of ship or man; *For his Mercy endureth for ever.*

And so we are happily delivered from their bands of Iron, and whips of wyer; *For his Mercy endureth for ever.*

The

The Lord is God, the Lord is God: and who is such a God as our God?

Through his *Mercy* and providence, all our enemies curses are turned into blessings; *For his Mercie endureth for ever.*

And they were disappointed of their expected *Iubile*; *For his Mercie endureth for ever.*

Sending, and setting over us, a just and religious King; *For his Mercy endureth for ever.*

Who was joyfully received of all his Subjects, without sound of Drumme, or clashing of armour; *For his Mercie endureth for ever.*

And now the Borders of bloud and deadly fewd are taken away; *For his Mercie endureth for ever.*

And all three kingdomes are knit together as one man; *For his Mercie endureth for ever.*

O behold, how *Mercie* upon *Mercie* is more and more towards us; and, to say the truth, towards us there is no end of his *Mercy*. For had not the Lord himselfe beene on our side, when they did

ſecretly undermine us, had not the Lord himſelf beene on our ſide, both king and people, Church and common wealth, had beene brought to confuſion, when they were ſo murdrouſly bent againſt us. But we do all confeſſe, to Gods everlaſting praiſe, that it was his onely *Mercy*, it was his doing, and it ſhall for ever be marvellous in our eyes. The treaſon of al treaſons was moſt miraculouſly diſcovered; *For his Mercie endureth for ever.*

And we eſcaped the very mouth of hell cram'd with powder, and ready ſmoaking with mercileſſe fire; *For his Mercy endureth for ever.*

Pſal 136. The end of everie verſe in this Pſalm is not a vaine *Tautologie* or idle repetition, but a dutifull confeſſion and an humble acknowledgement of Gods mercies.

And we have beene delivered from *Iacobins* and *Ieſuites*; *For his Mercie endureth for ever.*

And *Gowry* was ſuddenly taken, in the bloudy trap that he laid for others; *For his Mercie endureth for ever.*

So that maugre the beards of all our enemies, the Crowne is ſetled upon the head of his anointed, and his poſteritie; *For his Mercy endureth for ever.*

And he hath made faſt the barres of our gates; the Temple of *Ianus* is ſhut; and

and the golden Targets are hung up, as in the dayes of *Solomon*; *For his Mercy endureth for ever.*

And the people are become innumerable, as the ſand by the ſea ſhore; *For his Mercy endureth for ever.*

Notwithſtanding, our helpe is not in the multitude of men, our helpe ſtandeth in the name of the Lord, and ſo we do comfort our ſelues in our holy thoughts. Truſting in the *Mercie* of God, and in defence of his *Truth*, we do confidently ſay, to the greateſt Monarch upon earth, *Do as you would be done to.* But yet, not unto us, Lord, not unto us, but ſtill unto thee we give the praiſe: for it is thou, that haſt taken away our ſcarcitie, feeding us with all plentie of good things; *For thy Mercy endureth for ever.*

Thou (O Lord) haſt kept us and ours in ſafetie unto this day; *For thy Mercie endureth for ever.*

O praiſe the Lord; for all this hath the Lord done; not for our righteouſneſſe, but for his *Truth*; not for our deſerts, but for his *Mercie*, for his *Truth* hath never failed, & his *Mercies* are daily renewed;

both *Mercy* and *Truth*, are *ab æterno in æternum*, from everlasting to everlasting; From everlasting *Truth*, even his blessed Word, wherewith he doth daily teach us, and comfort us in this life; to everlasting *Mercie*, wherewith he will receive us, and crowne us in the life to come.

FINIS.

A SERMON PREACHED AT the Mariage of the Right worſhipfull Ralph Sadleir *Eſquire, and Anne Coke*, Eldeſt Daughter of *Edward Coke* Eſquire, Attorney generall.

Preached in the *Savoy*, the 14. of *September*, 1601.

By ANTHONY MAXY.

LONDON,
Printed by THOMAS HARPER,
for *Thomas Knight*, 1634.

A SERMON
PREACHED AT
the Marriage of the Right wor-
shipful Ralph, Sadleir Esquire, and
Mrs Coke, Eldest Daughter
of *Edward Coke* Esquire
Attorney generall.

Preached in the Savoy, the 1[illegible] of
September 1601.

By ANTHONY MAXY.

LONDON,
Printed by THOMAS [illegible]ER,
for *Thomas Knight*, 16[illegible].

2 GENESIS, 21, 22.

Therefore *the Lord God caused an heavy sleepe to fall upon the man, and he slept: and he tooke one of his ribs, and closed up the flesh in stead thereof: And the rib which the Lord God had taken from the man he made a woman, and brought her to the man.*

Before I enter into the exposition of these words, If it please you to reade a little before, ye shall observe two reasons which depend upon this word *Therefore*.

First, God had set *Adam* in a certaine course of life, namely to dresse the garden and to keepe it, verse 15. When hee had appointed him a certaine dwelling and place of abode, namely *Paradise*, then he

said, *It is not good for man to be alone*, then he sought to prouide him a wife. *So that* wee see in the which is said in the 8. of Wisedome 1. *Deus disponit omnia suauiter*, God ordereth & disposeth all things sweetly. Gods order is: first, a good meanes to liue, a conuenient dwelling, & then after a wife. Such as first marry, and then seeke how to liue and where to dwell, they do peruert Gods order: & as our Sauiour said to the Iewes, it may be suffered for the wickednes and hardnesse of their hearts: but, *Non fuit sic ab initio*, we see here it was not Gods order from the beginning

2 The second reason depending on this word *Therfore*, it is mans excellency. For after *Adam* was made Gods Lieutenant, after all creatures were mustred before him, and that he had giuen them names according to their nature, when he had sought amongst them al and viewed and beheld them, the whole world did not afford any creature liuing to bee a mate correspondent and meete for *Adam*, and (*Therefore*) the Lord caused an heauie sleepe to fall upon the man.

Now

Now seeing that God created us in that excellency, that none of all the creatures of the earth were meet to accõpany & associate man, surely this ought to raise up our hearts to God in thankfulnes.

For what is there in this frame of nature more excellent and admirable then man? who is the Image of God, Intellectuall, diuine, immortall: beautified with most heauenly graces, crowned with a world of blessings: enuironed with a troupe of Angels: attended on with an hoste of creatures: the measure of all things, the wonder of nature; the ruler of the world, and the scope and end of al creatures liuing.

In euery creature whatsoeuer is excellent, Man doth participate the same: he hath being with the stones, liuing with the plants, sense with the beasts: and vnderstãding, with the Angels. Ἔσχατον δὲ πάντων καὶ ἡμεῖς τέλος, all things said the Philosopher are directed to man, their final end. for man the earth is mantled with flowrs, the trees deckt with blossomes: for man the starres shine, the moone changeth, and the sunne mounteth aloft; For man the

Arist. phi. 2

the heauens were created: For man the heauens were bowed: GOD did descend unto man, that man might ascend unto God. So that indeed heauen is ours, God is ours, all is ours, wee are Christs, and Christ is Gods. And therefore with an humble and thankfull heart wee ought to cry out with the Apostle and the holy Prophet, Psalme 8.4. *Lord what is man that thou art so mindefull of him, and the sonne of man that thou so regardest him?*

Heb. 2 6. Psal. 8.4.

In these 2. verses which you haue heard, there is plainely set downe the creation of the woman, the description whereof consisteth of foure causes.

1 Efficient. God. 21. *The Lord God caused an heauie sleepe.*

2 Materiall. *And he tooke one of the ribs. A rib.*

3 Formall, Built. *And the rib which hee tooke he built woman.*

4 Finall. *And brought her to the man.*

Before I enter into the particular handling of these causes, there are two questions which doe arise very necessary to be discussed.

First,

First, why *Eve* was not made of the earth as well as *Adam*, but of a rib out of man. Quest. 1.

Secondly, why the woman was made, the man being not awake, but sleeping. 2

Touching the first Question, why *Eve* was not made of the earth as well as *Adam*, *Numquam deerat lutum figulo; ut necesse erat pulsare latus Adami?* did the potter want clay said Saint *Gregory*, that he was driuen to knocke at *Adams* side? Now verily: God who is al-sufficient was able to make *Eve* of the Clay as well as *Adam*: but yet why hee did not make her of the earth, but out of a mans side, the reasons are diuers.

In the first of Genesis a 6. it is said God made man after his owne image (*Therefore*) as God is one and in unitie of his essence the beginning of all, so man the patterne of his Image, hee would have him also to bee but one, that it might be as *Iob* said; *Ex una fecisti omnes*, of one, even of one *Adam* hast thou made all the kindreds of the earth. 1 Gen 1. 26.

Againe, as the sonne is of the father, & from them both the holy ghost proceedeth 2

deth: So God made the woman out of man, that thereby the mysterie of the holy and blessed Trinitie might bee presented: how that *Adam* was first, from *Adam* came *Eve*, and from them both, all nations did proceede.

3 God made the woman out of man, & not of the earth, to establish the priority and dignity of man. It is the Apostle his reason in the 1 of Timothie 1. 13. *Adam* was first formed, then *Eve*, 1 Corinth. 11.8. *The man is not of the woman, but the woman of the man, and for the mans sake.* So that the woman being after man, for man & out of man, should (upon iust cause) yeeld the soueraigntie of rule and gouernement, and so with lowly and louing obedience submit her selfe unto her husband as to her head.

4 Fourthly, the woman was made not of the earth but of man, to confirme true loue in the bosome of *Adam*. For he being to liue with her not for a day or a yeare as other creatures, but to his liues end, by unity of the same substance, God did set downe a grounded cause of loue on the mans side. The Apostle said *No*

man

man hateth his own flesh but nourisheth it.

So the woman being made of man, there being a propriety or Identity of the same flesh, the man by that meanes might be drawn more dearly to love his wife.

A fifth reason is in respect of the woman to the man. For she knowing that for her, man was wounded, and after a sort crucified, that she might have a being in this world: when she did see him whom she had wounded, she might be moued with compassion, and inflamed with true love towards him; next unto Christ that her husband should be most deare: for as he was crucified for his Church, so *Adam* was after a sort crucified for *Eve* his spouse. 5

Lastly, the woman was made of man, and not of earth, that love and amitie might be continued betweene their posterity: for they knowing themselves to proceed not of two as other creatures, but of (one) their posteritie also being (one) in the loyns of *Adam*, might so continue (one) in love, and friendship towards one another. 6

Touch-

Touching this ſleep of *Adam*, we are to underſtand that there is a double ſleep: there is *ſopor* and *ſomnus*, there is a naturall ſleepe for the nouriſhment of the body, and a ſupernatural ſleep for the contemplation of the ſoule. The naturall ſleepe for the bodie it cometh from the vapors of the ſtomack, which aſcending up into the brain benummeth the ſenſes, and ſo cauſe ſleepe. This ſleepe is called (*ros naturæ*) the deaw of nature, becauſe it doth comfort and refreſh the body of man, as the deaw of heaven doth the earth, and therefore we are to account it amongſt Gods bleſſings. In the 1. of *Geneſ.* God ſaid, *Ecce donavi*, behold I have given thee every herbe for meat: ſo that meat it is Gods *donative*, ſleep it is Gods *miſſive* (*immiſit illi ſoporem*) God cauſed ſleep to fall: we cannot have ſleep at our will. 77. *Pſal.* 4. verſe, God keepeth our eyes waking, we muſt ſtay Gods leaſure: for *Pſal.* 127. 3. it is God that giveth his beloved ſleepe.

This ſleep of *Adams* it was not aſcending, but a deſcending ſleep, God cauſed it to fall upon *Adam*, as *Iob* ſaid. 33. 15. verſe

ver. God ſpeaketh by dreames and viſions of the night when ſleep falleth upon man. Such a ſleep was that in the 15. of *Gen.* 12. And an heauy ſleep fell upon *Abraham*. Such a ſleep was *Iacobs*, *Gen.* 28. 16 as ſoone as he waked he ſaid: ſurely God is in this place. The like ſleep alſo was this of *Adams* here, *Non defectus neceſsitatis*, but *exceſſus contemplationis*; not want of reſt for the body, but a marvellous contemplation of the ſoule: euen as the ſpouſe in the *Cant.* 5. 2. *Ecce dormio ſed cor vigilat.* I ſleep but my heart waketh. So *Adam* did ſleepe, but it was in ſuch ſort, that when he awaked, he gaue judgement, as though he had ſeene what God did: for preſently he ſaid, *This now is bone of my bones.*

Now for the Queſtion it ſelfe. The Lord made the woman when the man was ſleeping and not awake, to reſemble the myſtery of Chriſt and his ſpouſe. As God now was the onely dealer in this action, and without *Adams* approbation or looking on did make *Eve*: So Chriſt without any copartner did redeeme his Church, and had not any of his diſciples

ſo

so much as to wake with him.

Again the woman was made, the man sleeping, to shew that in matters of wiving, we should be *consopitis Sensibus*, as the Fathers say; we should be content to be cast asleepe, not to be led either by covetousnesse of wealth, by concupiscence of the flesh, or fancie of the eye; but seeing a good and prudent wife cometh of the Lord, *Prov.* 19. ver. 14 All sinister affection laid asleep, we should begge her at the hands of God onely.

Lastly, because the Lord knew that the Tongue was an unruely member or euill, *Iames* 3. 6. Therefore some ancient Writers do pleasantly expound it, That the Lord made the woman when man was asleep, when all was whist & quiet, to teach the woman, even by first creation, silence, not to be as the troublesome woman described by *Solomon*, *She is loud and babling*: but that she should live with her husband, as the Apostle sets it downe, with a meeke and quiet spirit.

☞ 1 Concerning the foure causes, the first which is the Efficient, is the Lord God,

so

ſo ſaith the ſcripture, *And the Lord God cauſed, &c.* In the 7. verſe where it is ſaid God made man of the duſt of the groũd; There by the holy Fathers God is intituled a Potter, here in making the womã they do tearme him an Anatomiſt. As an excellent workeman doth reſerve his chiefe skill and cunning to the end; ſo the Lord God having created the heavens, earth, all creatures and man, at the laſt to finiſh al, as the beauty and grace of all his workemanſhip, hee maketh the woman. Not as the heavens were of nothing: leſt ſhee ſhould be ſet at naught and be accounted nothing, neither was ſhee made of the duſt, the common ſubiect of man and other creatures: but God himſelf alone, with great ſolemnity and circumſtance he caſteth the man into a ſweet ſleepe, hee openeth his ſide, he taketh out a rib, he cloſeth up al again, he buildeth and bringeth and giveth her unto the man. From the beginning to the ending, God onely, God himſelfe alone in a moſt curious manner doth make the woman: hee doth make her for the ſocietie and well being of man, man could

not be without her. *The Lord said it is not good for man to be alone*, his life would have bin wearisom & unpleasant if God had not given him a wife to accompanie his troubles: he did make her for the honour and dignity of man: till the woman was made, there was no creature worthy and meete to be his mate. Genesis 2.20. *I make him a helpmeet for him.* Neither shall you finde that all the pleasures in Paradise, nor all the rule which he had over the creatures could make him so cheerefull to speake and open his mouth, till the woman was brought before him.

Wherefore seeing God is the efficient cause, seeing at the first he was her maker and now is become her keeper, *Psalme* 121. *verse* 5. *The Lord himselfe is thy keeper*, seeing God made the woman to perfect the estate of mankinde, men for their parts ought not lightly to esteeme nor unsincerely to speak of them, whose first creation was of God, and is of purpose set downe by his holy spirit with such diligence and admiration.

Again: seeing the woman was made in the end as the beauty & perfection of al, won-

wonderful in her creation, more wonderful in procreation: for ſaid the Pſalmiſt, *I am feareſully made and wonderfully faſhioned in the wombe*; Therefore the woman for her part ought to take heed not to ſtaine her ſelfe: but ſeeing ſhe is Gods owne workemanſhip, made for the honour and dignity of man, with great modeſty, vertue & womanhood ſhe ought to keepe and to retaine the honour and dignity of her creation.

2 The Materiall cauſe is a bone; to ſhew that as God hath knit the bones & ſinews together for the ſtrengthening of mans body, ſo hee hath knit man and woman together for the ſtrengthening of mans life. The *Etymologie* of the word doth ſignifie both a bone and a beame: ſo that as the bones are the beames and underproppers of the body, ſo the woman ſhould be an upholder both of the huſband and his familie.

The bone it is the moſt inward part of mans body, to ſhew that the love betweene man and wife muſt not be ſuperficiall, but entire and inward: when the *Hebrewes* would ſay, *I my ſelfe*, they

expreſſe it by a word which doth ſignifie, I my ſelfe in my bones.

This bone it was a rib; the other bones in mans body are ſingle, the rib is (*os iugale*) a ioynted or coupled bone: thereupon *coſtæ*, are ſo to bee *Caſtellum cordis* the hearts caſtle, ſignifying the woman ſhould bee her husbands caſtle wherein he may boldly truſt: *Proverbs* 31. *ver.* 11. *The hart of her husbād truſteth in her.* Not of a bone out of the legge, or a bone out of the arm, which being cut away, the man may after warward live, but of a *Rib* which cannot bee taken away without death, that the coniunction might bee continued ſound and unſeparable, even as the booke ſaith, *Till death us depart.*

Pro 31.11.

Of a rib out of the ſide, not of the ſcot to bee diſdained as an underling, nor of a bone out of the head to waxe proud and inſolent, but out of the ſide betweene both, that ſhe might be *collateralis*, ſide to ſide: as the Pſalmiſt ſaid, *On the right hand ſtandeth the Queene.*

Pſal 45.

Out of the ſide, that ſhee might bee *uxor gremij*, the wife of the boſome: ſhee which lies in his boſome, was made his boſome.

boſome, to the end ſhee might bee as deare and entire unto him, as the rib of which ſhe was made.

Laſtly, the woman was made of a rib under the arme, that the man might learn to be the womans protectiō. As the arme is the moſt ſpeciall member to bear off and to defend: ſo the husband ſhould be the ſhield and defender of his wife.

And hee tooke one of his ribs: The woman was made of *one*, to forbid *Poligamy*, to teach the man that in no caſe he ſhould deſire the love of many, but of *one* onely woman. God had power to create more, but to ſhew that he would have him to ſticke to one, therefore he made of one rib, *one wife*, for one husband. 2. *Malac.* 15. The Lord made them one becauſe hee ſought a godly ſeed. *And he tooke one of the ribs and cloſed up the fleſh againe.* By the bone in the Scripture is meant ſtrength: by fleſh is meant weakneſſe. Now by imparting the mans ſtrength to the woman, and the womans weakneſſe to the man, God did provide that there ſhould be a mutuall and fellow feeling of each others wants,

and so a mutuall imparting each others helpe. For the woman being not made of the dust but out of man, of a bone most inward amongst the bones, of a rib neareſt to the heart; by all theſe God did provide for a faithfull and everlasting continuance of true love betweene man and wife. So God tooke from *Adam coſtam informem*, a deformed rib, and gave him *formoſam, formoſam Evam*, faire, and well favoured *Eve*.

☞ 3 Heb. 3 4. The forme or manner of making the woman, is here called a building. In the third to the *Hebrews* the fourth, God is there termed a builder; *Every houſe is builded of ſome man, but he that buildeth all things is God*: here God ſheweth a preſident of his double power: the power of his creation in making the heavens of nothing, and his power of workmanſhip and Art in making *Eve* of ſomething. As by Art clay is turned into ſtones and bricke, and ſo wee build houſes: So God turned a bone into a bodie, and built a living houſe: he did not make but build; ſignifying that man and wife made but one houſe together,

and

and that the building was unperfect till the woman was made as well as the man.

S. *Augustine* compares *Adams* sleeping, to the felling of a mightie timber-tree, out of which God did cut a great beame, and made it a maine pillar of the building: so generally, God is called a builder.

By this Phrase or forme of building, the woman is put in minde of a double dutie τεκνογόνια καὶ οἰκοδομητικά.

Childbearing and huswiferie, the first is that she should build up the stock and house of her husband by child-bearing. God promised to build *David* an house; that was, to give him children. In the 4. of *Ruth* the 11. *The Lord make thee as Rachel and Leah that did build up the house of Iacob.* The word child, whether it be sonne or daughter, doth signifie a building: he that hath no children, the Scripture saith *his house is desolate.* When *Elizabeth* brought forth a sonne she said; *God hath taken away my rebuke*; Counting it the honour of women to beare children. Whereupon

Ruth 4 11.

marriage is called Matrimonie, because it is the seminarie of the world, and maketh them mothers. Againe: this word, *Building*, is especially used in respect of the woman, because her wombe is called *Arca & officina Dei*, Gods shop wherein he frameth all the kindreds of the earth: The wombe it is *promptuarium viventium*, the storehouse of the living. And thereof in the 4. of the *Canticles* the 4. the wombe is likened to the tower of *David*, wherein are kept and reserved the shields and targets of the valiant men.

Thus we see, this word *Building* is used in regard of the woman, because a good and vertuous woman doth reioyce to build up the name and posteritie of her husband by child-bearing, for that indeed there is nothing doth so knit the heart of man and wife together in true love, as children.

The other dutie which this word *Building* doth put the woman in minde of, it is οἰκοδεσποτεῖν, to build up her husbands house by good huswifrie and carefull providing for his familie. Pro-

verbes

verbes the 14. and the 1. *A wise woman buildeth her house*, that is, she is carefull and diligent to see all well ordered that concerneth her dutie. *Prov.* 31. 27. *She overseeth the wayes of her familie, and eateth not the bread of idlenesse.* For this cause, to guide all well within, God in a manner hath chained the woman to the house.

Phidias that famous painter, desired to draw the picture of a woman, drew her sitting under a Snailes shell, signifying she should resemble the Snaile which keepeth the house upon her head. *Herodotus* he maketh mention, that it was the manner amongst the *Persians*, that after marriage solemnized the Ladies were carried home in chariots, which (after they were lighted and entred the house) were presently set on fire; meaning that after marriage they are to joy in their owne home, and have regard unto their familie.

Saint *Paul* he knitteth up these two vertues together in the 2. of *Titus* the fifth; where he exhorteth women, first that they should bee lovers of their chil-

children; there is τεκνοποιία, there is building by posterity, and then it followes, they should be keepers at home; there is οἰκουργία, there is building by good huswiferie.

Now, as there is a naturall building of the house and stocke by Issue and posterity, so there is a spirituall *Building* of the soule by godlinesse and Religion. We must not onely build up our selues by goods and children, but wee must build up our selues spiritually to become Gods Temple: In a loving and discreet manner we must perswade, comfort, and exhort one another to vertue and godlinesse.

Our carnall love must not eat up our spirituall love. The first builders of houses were the cursed seed of *Cham*: but the first builders of Temples were the blessed seed of *Sem*. In the 1. of the *Corinthians*, the 7. the Apostle said, *Let him that liketh marrie*: there is the building up of our selues: but it followeth, *Tantum in Domino*, onely in the Lord, there he pointeth at the spirituall building of the soule.

The

The end of womans creation was to be brought and ioyned unto *Adam* in mutuall societie and the service of God; *Adam* knew very well, that no other creature was fit to match with him. Neither was *Eve* so farre from *Adam*, but that they might have gone together of themselues, yet God himselfe would ioyne them together. 4

Surely,

Marriage, it is honorable for the place, that it was in Paradise: honourable for the time, that it was in innocencie: honourable for the antiquitie, that it was mans first calling to be an husband: but above all, it is most honourable for the author, God brought, &c. Other ordinances were appointed of God by the hands of men, or the hands of Angels: but marriage was ordained by God himselfe. No man nor Angel brought the wife unto the husband, but God himselfe. *Genes.* the 3. and the 12. *Adam* said unto God; *The woman that thou gauest me.* God was the giver, it was Gods knot. At the first, marriage in the old Testament, God was present: and at the Gen. 3.12.

first

first marriage in the new Testament Christ was present.

Now in as much as God gave the woman, it teacheth plainly, that those, who in this life are in Gods stead, parents and overseers, they ought also to give their children. This is plaine, not onely by examples in Scripture, as of *Iacob*, *Sampson*, and others, but also by precepts: in the 1. of the *Corinth.* the 7 and the 38. *If thou give thy daughter in marriage thou doest well, but give her to a man of understanding.* In this first institution of marriage, there was no earthly father to give consent, but God our heavenly Father hee gave his consent.

1. Cor. 7. 38.

God supplied the place of a father and brought his daughter unto *Adam*, and ever since after the same manner the father hath used to offer his daughter unto the Church, and so unto her husband.

Surely they that are brought together by their Christian parents, and friends, are brought together by God, whose place the parents do supply: and it is a happy wedding when the father & mother

ther bring a blessing to the feast.

And God brought her to the man: not *Deus venter*, not fleshly lust the God of the belly, for that sinne brought the flood upon the old world to wash away their filthinesse.

Neither *dos*, or *deus Mammon*: *not dowrie or* riches must bring them together; The baird will never hold where money knitteth the knot: For they that seeke profitable love & profitable friendship, will breake both love & friendship for a little profits sake: & so as the money wasteth, the love weareth. *Non amatur quod propter se non amatur*; true love it is without all sinister respects. *Nec dote sancitur concordia thalami.* God brought her to the man: *Eve* did not come of her selfe neither did she hunt and follow after *Adam*; but *God brought her unto the man*: as it is Psal. 45. She shal be brought unto the king in raiment of needle work: shee and the Virgins, which bee her fellowes shall be brought unto the, &c. August. Psal 45.

God brought *Eve*, *adduxit*, *non traxit*, he brought her, he did not compell her: she is not to be drawne against her will,

but

but shee is to shew a free and cheerefull consent, for so it followes in the 45. Psal. *with ioy & gladnes shal she be brought, she shal follow with a loving & cheerful heart, & so shall she enter into the Kings palace.* *And GOD brought her to the man.* When shee is once brought and delivered up to the man, then the husband must tender her as much as all her friends, because he hath taken her from her friends and covenanted to tender her for them all.

From her parents and friends shee is committed to her husband as a Sanctuary to defend her: therfore in any case the husband may not wrong her himselfe. Genesis the twentieth and the 16. *Abraham is called Saraes vaile*, because hee was to keepe and to defend her. Proverbs the twelfth and the fourth, the woman is said to bee the crowne of hee husband: hee that woundeth her, woundeth his owne honour, and trampleth under his feete his owne credit and his crowne.

Saint *Peter* in his first Epistle the third and the seventh, hee teacheth us

to

to give honour unto the woman as the weaker veſſell: not to uſe them roughly as pots and pewter, but tenderly and vatily like glaſſes, not expectiug that wiſedome, that patience, that faith, nor that forbearance in the weaker veſſell which is not many times in the ſtronger.

The name of a wife is like the Angell which ſtaid *Abrahams* hand when the ſtroke was comming. Therefore as *Ionathans* arrowes were ſhot not to hurt, but to give warning: ſo the very words of the husband to the wife, they ought not to be ſpoken with the leaſt intent to grieue, but like ſauce that is made of purpoſe to ſharpen the life, and make it ſweeter.

To bee ſhort; when the woman is once brought unto the man: If hee bee churliſh and unkinde, of whom can ſhe hope for comfort? both in mariage and in all other eſtates, offences will grow: but in all the duties towards the wife, there is found no office of beating. Therefore hee that cannot rule her without beating, is worthy to bee beaten for chuſing no better.

Laſtly,

Lastly, because neither *Deus venter*, nor *Deus Mammon*, brought them together, but the Lord God most pure, holy and undefiled, therefore new married couples ought to carry themselves in a sober, innocent and undefiled manner. Not as prophane and uncivill people in the lusts of concupiscence, but as knowing how to possesse their vessels in all holinesse and honour; even as Saint *Augustine* said: *Thalamus sit pro templo, & thorus pro altare;* The Chamber must bee sanctified with prayer as the temple, and the bed kept undefiled as the Altar.

Augustine.

Saint *Paul* in the fift to the *Romans*, and the fourteenth, said the first *Adam* was a figure of the second *Adam* who was to come: and the *Hebrewes* gave a rule that whersoever mention is made of man & wife, there also is a mystery of Christ & his *Church*. This is apparent in divers places of the Scripture, especially here in the creation of the woman: as Saint *Hierom* said, here is *Cortex & medulla*: here is a literall and a spirituall sense to be understood.

Rom. 5. 14.

Adam

Adam he might not be alone, Christ would not be alone: but in the second to the Hebrews it is said, *He brought many children unto glory with him.* 4

Adam he slept on the earth: Christ he slept, and was laid in the grave: 5

Adam he slept: Christ he dieth; which he calleth a sleepe, *Ioh.* 11. *Lazarus our brother sleepeth.* 3

In the sleep of *Adam*, *Eve* was born: in the sleepe of Christ, the Church was borne. 4

Adams left side was opened: Christ his left side was pierced. 5

Out of *Adams* side came a bone, which made a living soule: out of Christs side came water and bloud which maketh a quickning spirit. 6

Adam imparted unto *Eue* the strength of a rib, & took instead the weakenesse of flesh: Christ to redeeme his Church after a sort imparted his divinitie, & tooke instead the weakenesse of humanity. 7

Eue was made of *Adam* when she was nothing: Christ redeemeth his Church when through sinne it was worse then nothing. 8

Adam after his ſleepe acknowledged *Eve* when ſhe was brought unto him: Chriſt after his death did acknowledge his Church, when he ſaid to *Saul*, Why doeſt thou perſecute me: that is, my Church.

Adam and *Eve* were married: Chriſt ſaid in the 2. of *Oſe.* 14. I will marrie thee to me in faith.

Eve was given unto *Adam*; God gave his Sonne unto his Church: in the 3. of Ioh. *God ſo loved the world that he gave his Sonne.*

Man is to leave father and mother and to cleave unto his wife: Chriſt left the boſome of his Father and the preſence of his mother, to ſtick unto his Church.

Adam and *Eve* were one: Chriſt and his Church are one.

One in name: of Chriſt we are called Chriſtians. One in the effect of the name: Chriſt cometh of χρίω to anoint, and we are all anointed with the ſame Spirit.

There is one body. 1 Corinth. 12. 12. *There are many members, but one body, even*

even ſo is Chriſt: the fourth of the Epheſians the fourth, *there is one body, one ſpirit, one Lord, one faith, one Baptiſme, one God and father of all, who is above all, and through all, and in all, to whom be all honour and praiſe, both now and for euer.*

* * *

Sancte Ieſu ſis mihi Ieſus.

FINIS.

Sancte Iohannes Baptista.

Ora pro nobis.

A SERMON PREACHED

before his MAIESTIE at

BAGSHOT, *September* 1.

Anno Dom. 1616.

By ANTHONY MAXY.

MATH. 2. 10. 11. *And when they saw the Starre, they reioyced with an exceeding great ioy, and went into the house, and found the Babe with* Mary *his Mother, and fell down and worshipped him, &c.*

Wherein these points are to be observed;

1 Who these persons were that here sought Christ: and they were *Kings.*

2 By what meanes they were directed: and that was *A Starre:*

3 How they were affected at the appearance of that Starre: *They reioyced with an exceeding great ioy.*

4 Their successe. *They found the Babe, &c*

5 Lastly, their reverence and devotion after they found him. *They fell downe and worshipped him.*

Of these in order.

LONDON,

Printed by THOMAS HARPER,

for *Thomas Knight*, 1634.

THE NINTH SERMON.

MATH. 2. 10. 11.

And when they saw the Starre, they rejoyced with an exceeding great joy: and went into the house and found the Babe with Mary *his Mother, and fell downe and worshipped him, &c.*

1 *Kings.*

CONCERNING the persons: in the first verse of this Chapter they are called *Magi*, which is a Persian word, and signifies wise or religious men. For the word *Magus* amongst the Persians (as *Zanchius* said) *Nihil aliud erat quàm verè Diuinarij interpres*: was nothing else but an interpreter of holy things. Whereupon

Chrysost. in 2. hom. opere imperfect. in Mat.

Zanch. de oper. Dei. l. 4. c. 5.

Plato, in Alcibiade.

upon *Plato* ſaid that they did ſtudy τὴν θεῶν θεραπείαν καὶ βασιλικὴν, the worſhip of their Gods, & the lawes of their countrey Of what degree and calling they were, howſoeuer it be doubted by ſome learned men of note, and queſtioned by diuers, yet untill greater proofe ſhall better informe me; I take them to haue been Princes, Rulers, and heads of the people, in their ſeuerall countries.

Luther. Calvin. Beza.

My purpoſe is not to ſtand upon their names, ages, ſtatures, and particular Prouinces from whence they came, or that they were Kings of *Colein*, and their reliques to be ſeene there; (the holy Ghoſt being ſilent in theſe circumſtances not ſo materiall) I wil not be curious or inquiſitiue therein, thereby to raiſe vaine queſtions, and continue fabulous traditions, which are not profitable.

Plin l 3. cap. 10. nil mirum iſtos Magos reges fuiſſe. Gen. 14 15 Ioſh. 12.

But this I affirm, that they were Kings: though not liuing in that height & royal magnificence, as moſt kings do now, yet ſuch they were as thoſe whom *Abraham* with his Family ouerthrew, and as thoſe thirty Kings whom *Ioſhua* ouercame.

Albeit they be not ſo preciſely named by

by the *Euangelist*; yet Kings they were, as S. *Chrysostom* said *Iob* was; & as Saint *Ambrose* said *Iobs* friends were, though they be not stiled so in the Scriptures.

Iob 29. Ambros. in offic. Tobiæ 2.

Notwithstanding, the Scripture doth in the first verse of this Chapter expressly set forth their worth and dignity by an *Ecce. Ecce*, is an Herald for a king: *Behold* doth not cõsort with men of mean rank. The holy Ghost said, Behold, behold, the great King of Heauen no sooner left his Pauilion, and descended here upon earth, but presently Kings of the earth gaue their attendance to do him homage

Priuate men in their own persons doe not publiquely congratulate, much lesse send to congratulate the birth of kings; But *David* a king, sends to *Hanan* a king; and *Hiram* a king, sends to *Salomon* a king; and *Herod* a king, he offers to congratulate Christ a King.

2 Sam. 10. 2.

Doth it not derogate from the honour of Christ, and tend to the dishonour of kings, and these should be thought to be priuate that plebeiall? or rather on the contrary could any course be more noble & worthy, then to haue kings to be un-

THE NINTH SERMON.

MATH. 2. 10. 11.

And when they ſaw the Starre, they reioyced with an exceeding great ioy: and went into the houſe and found the Babe with Mary *his Mother, and fell downe and worſhipped him, &c.*

1 *Kings.*

CONCERNING the perſons: in the firſt verſe of this Chapter they are called *Magi*, which is a Perſian word, and ſignifies wiſe or religious men. For the word *Magus* amongſt the Perſians (as *Zanchius* ſaid) *Nihil aliud erat quã rerũ Diuinarũ interpres*: was nothing elſe but an interpreter of holy things. Where-

Chryſoſt. in 2. hom. opere imperfect. in Mat.

Zanch. de oper. Dei. l. 4. c. 5.

Plato, in Alcibiade.

upon *Plato* ſaid that they did ſtudy τὴν θεῶν θεραπείαν καὶ βασιλικὰ, the worſhip of their Gods, & the lawes of their countrey Of what degree and calling they were, howſoeuer it be doubted by ſome learned men of note, and queſtioned by diuers, yet untill greater proofe ſhall better informe me; I take them to haue been Princes, Rulers, and heads of the people, in their ſeuerall countries.

Luther. Calvin. Beza.

My purpoſe is not to ſtand upon their names, ages, ſtatures, and particular Prouinces from whence they came, or that they were Kings of *Colein*, and their reliques to be ſeene there; (the holy Ghoſt being ſilent in theſe circumſtances not ſo materiall) I wil not be curious or inquiſitiue therein, thereby to raiſe vaine queſtions, and continue fabulous traditions, which are not profitable.

Plin l 3. cap. 10. nil mirum iſtos Magos reges fuiſſe. Gen. 14 15 Ioſh. 12.

But this I affirm, that they were Kings: though not liuing in that height & royal magnificence, as moſt kings do now, yet ſuch they were as thoſe whom *Abraham* with his Family ouerthrew, and as thoſe thirty Kings whom *Ioſhua* ouercame.

Albeit they be not ſo preciſely named by

by the *Euangelist*; yet Kings they were, as S. *Chrysostom* said *Iob* was; & as Saint *Ambrose* said *Iobs* friends were, though they be not stiled so in the Scriptures. Iob 29. Ambros. in offic. Tobiæ 2.

Notwithstanding, the Scripture doth in the first verse of this Chapter expressly set forth their worth and dignity by an *Ecce. Ecce*, is an Herald for a king: *Behold* doth not cõsort with men of mean rank. The holy Ghost said, Behold, behold, the great King of Heauen no sooner left his Pauillion, and descended here upon earth, but presently Kings of the earth gaue their attendance to do him homage

Priuate men in their own persons doe not publiquely congratulate, much lesse send to congratulate the birth of kings; But *Dauid* a king, sends to *Hanan* a king; and *Hiram* a king, sends to *Salomon* a king; and *Herod* a king, he offers to congratulate Christ a King. 2 Sam. 10. 2.

Doth it not derogate from the honour of Christ, and tend to the dishonour of kings, and these should be thought to be priuate that plebeiall? or rather on the contrary could any course be more noble & worthy, then to haue kings to be un-

to us the first fruits of Christianitie.

What might better declare, and more notably set forth Christ to be the Lord of nature, and Saviour of mankind, then being a Babe, and in poverty, presently to have Kings to adore him, and euen in his infancie to draw unto him remote Princes to travaile from their native countries, and to worship him in a poore and homely Stable?

Ought the Birth of Christ to be sooner knowne, or more fitly published to any, then to Kings? No assuredly: the divine wisedome of God did not manifest the gracious mysterie of his Sonnes Birth to Scribes or Pharisies, or any other calling at the first, but to Shepheards, & Kings: unto Shepheards amongst the Iewes, unto Kings amongst the Gentiles: unto Shepheards to feed, and unto Kings to governe: unto painefull Shepheards to watch over Christs flocke, and unto wise men, Kings to protect and guide the Church of God.

Tertul. Lucius Apuleius Apolog. 1.

Tertullian well observed, that the East Countries had many Rulers, who were both Kings & Priests, and they being

ing both Kings & Prieſts, did the rather ſeeke after Chriſt, for that by ancient propheſies they had learned, that hee ſhould be the higheſt Prieſt, and chiefeſt King that ever raigned. Diogen. Laert. Cic. l. 3. de Diuinat.

Plato de Rep. ſaid, *Qui Philoſophabãtur ijdem regnabant.* Their wiſe men were Kings. Plat. de rep.

Tully ſaid, *Nec quiſquã inter Perſas regnare poſſit, niſi antè Magorum diſciplinã perceperit.* No man might rule amongſt the Perſians, but hee muſt be skil full in the myſteries of their Religion. Tull. de Divin. lib. 10.

Plato alſo doth teſtifie, that untill the time of *Ptolomie*, no man might be a king amongſt the Perſians; *Niſi Magia egregia imbutus.* Vnleſſe he were eminent in the knowledge of thoſe myſteries. Phil. de ſpecilegi-bus.

Strabo ſaid, *ijdem fuere Magi apud Perſas quod Moſes apud Hebræos:* as *Moſes* was a Ruler and a Prince amongſt the Iewes, ſo were their wiſe men amongſt the Perſians. Strabo. l. 16

And although, in propriety of ſpeech, *Moſes* were no King, yet he was ἀρχων, *in Rectitudine Rex*, that is, he had *ius regale*, a power regal, & was in very deed a king.

Princes therefore they were, that by them and their authority, the fame of Christ might the further bee ſpread abroad, and the gladſome newes of his ſaluation more generally receiued.

Rulers they were and kings, that both poore men and Princes, Iewes countreymen, and friends Gentiles, ſtrangers & enemies might witneſſe and giue teſtimony to the truth of our Sauiours incarnation.

Baſil. hom. de humana Chriſti generat.

And therefore Saint *Baſil* cryes out: O you hard-hearted & unfaithful Iewes. *Ecce, Ecce inimici veſtri.* Behold, euen Heathen kings your enemies do witnes the truth of your Redeemer. *Intrate, intrate,* Come come, beleeue in Christ, and enter with us into the ſheepefold.

Moreouer their iourney, their attendance, their treaſure declare thē to haue been Princes in their ſeuerall countries: becauſe of their own accord, in the depth of winter, in the freezing months of *December* & *Ianuary*, they undertook a lōg and tedious iourney from *Perſia* to *Paleſtine*, 1500. miles, onely to congratulate the Sauior of the world, which mean

men

men had neuer been able to performe.

In this their iourny they were attended as Princes; hauing, as the Prophet *Esay* foretold, Camels & Dromedaries, for the conueyance of their Treasure. Treasure argues royalty & state. Priuate men trauaile not with treasure. Neither did it stand with the estate of Students, Priests, Priuate men, or with meere Astrologers, so farre to carry treasure. It was fit and possible for kings, according to the prophecie of the Psalmist, *The Kings of Arabia and Saba shall bring gifts*: which prophecie Saint *Hierome*, writing upon that Psalme doth expound to haue been begun in these kings. Esay 60.6. Psal.72.10.

Had they not been Princes, how durst they haue made such publique enquirie for another king? would not their treasure haue beene confiscate, and themselues clapt up? Why was *Herod* so troubled, and the Citie in an uprore? Shall we thinke at the speech of a few obscure and unknowne men?

Why was a councell of state so suddenly called? and why were they suffred to depart in safety, contrary to *Herods* command,

command, & without any pursuit made after them, but that hee and his people stood amazed, to heare Christ enquired after, and worshipt as a King, by men of that eminency, unto whom they durst offer no violence, and whom God in his divine providence would not suffer to take any wrong, or disturbance in this their iourney.

While *Herod* yet lived and raigned in Iury, no man could make open enquiry, and give honour to another King, but with present danger of his life. Besides, no man was to rule in *Iurie*, but whom *Augustus* the Emperour named: yet they neither feare *Herod*, nor stand in awe of *Cæsar*: but like themselves, in the Metropolitane Citie, where *Herods* Court lay, openly, plainly, confidently they aske & inquire, *Vbi, vbi*, Where is hee, who is now borne King of the Iewes?

That they were Kings, the ancient Fathers carry it with a full hand.

Basil, Gregory, Nazianz. Theoph. Saint *Chrysost. Hilary, Athanas. Tertul. S. August.* Saint *Ambros.* Saint *Hierome, Thom. Aquin. Antonin.* with infinite others All which

which troupe of holy men and writers were induced to affirm them to be Kings by many & pregnāt propheſies of Scripture: eſpecally by that ancient propheſie of *Balaam*, in the twenty fourth of *Numb. A Star ſhall ariſe in* Iacob, *and a Scepter ſhal ariſe in* Iſrael. And that in the ſixtith of *Eſay, Gentiles ſhall walke in thy light, and Kings in the brightneſſe of thy riſing ſhal bring gold ana incenſe, & ſhew forth the praiſe of thy glory.* All which now in theſe kings was fully verified.

Numb. 24. 17.

Eſay 60. 3.

Thus wee briefly ſee Their treaſure Princely, their attendants great, their iourney long and chargeable, their bounty and magnificence: the Rumour of the people, *Herods* feare, and preſent ſending out, their boldnes and confidence in making publique enquirie, their peaceable and ſafe departure. Propheſies of Scripture, Teſtimonies of Fathers, the wiſedome of God, and Chriſts peculiar honour: all theſe doe ſtrongly perſwade us to beleeve that they were Kings.

Laſtly, I hold it found doctrin & religious, in the Scripture, where there is a doubt, to conceive & beleeve that which doth

doth make moſt for the glory of our Redeemer. And out of all doubt, it doth much ſtand with the goodnes of God & divine wiſedome of the higheſt Creator, firſt of all and above all, to ſanctifie the calling of kings, and to receiue them to his ſafe protection, that under them all Chriſtians and faithfull beleeuers, might enioy a peaceable and religious life.

Chriſt therfore being a king, as moſt worthy and neceſſarie of all others, firſt halloweth the calling of Kings: cleane contrary to the courſe, which the Pope Chriſts Vicar taketh. For Chriſt firſt tooke kings to his protection and ſafe keeping; and Chriſts Vicar expoſeth kings above all others to hatred & bloudy murthering. Chriſt came to give unto beleevers a heavenly kingdome, and the Pope taketh upon him to diſpoſſeſſe Princes of their earthly kingdomes, to have them diſpatched, and cut off at his pleaſure, and abſolving their ſubiects from obedience.

Which helliſh doctrin of *Suarez*, *Bellarmine*, *Mariana*, & *Baronius*, hath filled al parts of the world with treaſon, bring-

Bellar. de Rom. Pont. l. 5: cap. 7. Baron. ann. 1084.

ing

ing fatall & fearfull accidents upon kingdomes and countries; and even in a moment to cauſe bloudy uproares, and endleſſe confuſion to fall upon them.

I may not ſtray from my Text. I ſay no more. But whereas they cry out: the Church, the Church is theirs: & if they do but name the church, they ſtrike all the world dumb: Lord deliver every Chriſtian from being a member of that Church.

1 Where *Index expurgatorius* is godly practiſe.

2 Equivocation a ſincere and lawfull oath.

3 Blowing up of States is a religious enterprize.

4 And murthering of kings, a holy point of doctrine.

Bragge and boaſt what they can of the church, once againe I ſay, let not my ſoule reſt in the boſome of that Church, when bloudy & murthering miſcreants, *Marrenel* the Piſtoler, & *Iacobin* the ſtabber, and *Ravilliack* the Goarer, are taken for holy men & accounted Saints. Aſſuredly the Angels are abaſhed, Chriſtians ſtand amazed, infidels ſmile, and the Divell laughs

laughes amaine at this holineſſe and divinity.

Chriſt received the homage of Kings, to the end that as they then ſupplied his wants, worſhipped him in povertie, and comforted him & his bleſſed Mother in their neceſſitie, ſo ſtill hee taketh upon him the protection of their calling, that riches, and honour, and peace, and long life, and eternall happineſſe may bee the reward of their loue and faithfulneſſe. Which bleſſing the Lord ſettle upon the heads of all religious & Chriſtian Kings, to the worlds end.

2. *A Starre.*

THe ſecond point then which followes, is the meanes by which theſe wiſe men & Princes were guided to him that was the Prince of Peace, and the wiſedome of his Father: and that was a *Starre.*

What Starre this was, a Comet or blazing Starre, a fixed Starre or Planet, or a Starre created of purpoſe for the direc-

on

on of these men, because it did apparantly shine in the day: as the time will not give leave; so I hold it not necessarie to discusse.

But whereas their Princes, skilfull in Astrologie, were led by a Starre: I doe thereinjobserve φιλανθρωπιαν Θεου, the sweetnesse & benignitiy of God, how lovingly he doth assist those that seek him, how he doth compose himselfe to the dispositon of man; and even as face answereth face in a glasse, so doth he apply himselfe, to fit the humours and severall affections of mortall men.

God might have sent an Angell to certifie these Wise-men of the birth of his Son, as he did unto the Shepheards: but they were fitted in their own practise.

As Saint *Chrysostome* said: God by a gracious dispensation of his Maiestie & Greatnes, vouchsafeth to condescend unto mans nature, & doth seeke to draw us unto him by those things which are most delightfull unto us. As for example: Chrysost.

Saint *Augustine* carried away in his youth with the praise of eloquence and learning, him he caught by the eloquēce and

and learning of Saint *Ambroſe*.

Luke 5. Saint *Peter* given to follow his vocation in Fiſhing, him he wonne by a great draught of Fiſhes.

Iohn 4. At a Marriage in *Cana*, to fit the gueſts, he tooke opportunitie, and turned their water into wine.

At the Well of *Samaria*, when the woman was drinking water, he takes occaſion to talke of the Water of Life.

Saint *Thomas* not beleeving, except he might palpably feele him, to him hee grants a ſenſible touch of his tender wounds.

The noble Eunuch reading all alone, and ſeeking Chriſt; for him Saint *Philip* is at hand, and preſently expoundeth.

Saint *Paul*, on the contrary, threatning and perſecuting in fury, he is fitted in an other kinde with a ſudden blow, and thundring voice from heaven.

The Iewes ever deſirous to ſee ſignes and wonders, to them he ſhewed ſtrange and infinite miracles.

Shepheards watching abroad in the night, they deſire to ſee viſions, and here muſicall ſongs, and for them there is a viſion

vision of Angels singing in the aire an heavenly antheme.

And lastly, for their men studious in the motions of the starres; a bright shining Starre going before them, and directing them unto Christ.

Thus for every affection, God hath a severall favour, and seeketh to winne all unto him. He teacheth the ignorant, seeketh the wandring, comforteth the distressed, raiseth the falne, easeth the burdened, and restoreth ioy unto the sorrowfull. *Hee doth not breake a bruised Reed, nor quench smoking Flaxe.* But in what measure soever we seeke Christ, and how faint soever our desires be, yet still he brings us on, and helps us forward. Thereby teaching every one of us what we should do in our severall callings: how meekly, how compassionately we should carry our selues to all, to become all things to all men, seeking by all possible meanes, to winne or gaine any unto Christ. Mat. 12. 20

3. They reioyced with exceeding great ioy.

IT follows now, that we obſerue their affection here, whē they recouered the ſight of the happy & ioyful ſtar. It is ſaid *They reioiced with an exceeding great ioy.*

In the former courſe of their iourney, when they came to *Ieruſalem*, the ſight of the Starre was loſt, and this troubled their minds, and made them very penſiue. But within a while the Starre appeared againe: Then *they reioyced with an exceeding great ioy.*

Pro. 8. 31. Herein I do obſerue, *vt delitiatur hominibus*, how it pleaſeth God to delight himſelfe, and as it were to diſport and play with the children of men, & eſpecially thoſe whom he moſt entirely loveth. Out of his excellent prouidence, out of the true intention of his goodneſſe, to make us ſeeke and long after him, hee doth qualifie our temptations, he doth temper our liues with moderate and pleaſing varietie of ioy and ſorrow: to the end, our proſperity may not be too ſweet,

ſweet, nor our ſorrow too bitter; that we ſhould not be overioyed in the one, to forget God; nor overwhelmed in the other, to deſpaire in our ſelues.

That we here preſent, and all other mortall men may learne to reſt and relie upon God on all occaſions, that we may be ſeaſoned, and throughly experienced in all the wayes of Chriſtianitie; The Lord croſſes our deſires, he changeth our proſperitie, turnes us to our ſelues, and many times ſeemes as it were to leave us utterly at a loſſe.

The bird when ſhe teacheth her yong to flie, ſhe draws them by little and little from the neſt, going and coming, ſhe is ever about them; ſhe ſits ſometimes aloofe off from the neſt, yet ever ſhe obſerues what they do, and upon any danger, ſhe gives them warning, and relieves them to her power.

In like ſort the Lord doth deale with thoſe whom he doth moſt entirely love; with holy thoughts & heavenly meditations, as it were with ſilver wings, that we may learne to flie & mount unto him, he puls us, and plucks us from the wonted

and warme neſt of our worldly content, he draws us from our ſecret and private delights, & ſo leaves us for a time: within a while he comes againe, ſtands a far off, obſerueth what we do, and ſtill one way or other doth comfort us, watching over us with his gracious prouidence.

Luk. 24.27 As the Diſciples walked to *Emaus* ſad and penſiue, Chriſt comes to them vnknown, he opens the Scripture, ſets their hearts on fire, & in an inſtant he is taken out of their ſight. Within a while when they are altogether, hee ſtands in the midſt of them. They heare, behold, and touch him; he talks, eats, and ioyes with them, and in a moment gone againe.

Act. 8. S. *Philip* by the way fals vpon the noble *Eunuch*, preacheth, converteth, baptizeth, reioyceth his heart; and in the twinkling of an eye he is caught away and ſeene no more.

S. *Paul* in ſpirituall ioy, ſometimes is rapt into the third heavens, otherwhiles the meſſenger of Satan buffets him.

David ioying in God, ſometimes cries out; *Whom have I in heaven but thee?* otherwhiles, he complaineth; *I go mourning*

ning all the day long.

Thus God in his comforts & ſpirituall graces, as *Auguſtine* ſaid; *Itq; reditq; frequens, & ludit ante oculos dulciſſima ſua gratia.* The Lord God out of the tenderneſſe of his loue, euer and anon he comes and he goes, he appeares and departs, he loves and tries us, he ioyes us & leaues us; that we may mourne for his departure, and long for his preſence. Auguſt.

Even as a flaſh of fire doth lighten the eies, & yet amaze the mind: So ſaid *Greg. Nazianzen*, his often coming doth ioy the heart, and his ſudden departing doth daunt the ſpirit, it doth raviſh the ſoule with more deſire to behold him, and with greater admiration to enioy him. Gre. Naz in orat. de Chri. nativitate.

I dare ſay, many a Chriſtian here preſent, hath found ſome experience hereof, in his owne heart. Sometimes, when all goes not right, when God doth a little touch, and the world runnes croſſe upon us, our thoughts are troubled, our ſpirits deiected, & all diſmaid. We walk up and downe ſorrowfull and heavy, as though God had quite forſaken us. After, when with praiers, teares, and good deſires, we

have earnestly sought him; in spirituall ioyes our soules feele him effectually present. Within a while, when we are neare our hearts content, all is turned againe, even as we are ready to embrace him, he is suddenly gone.

Yet for all this we must hold on our iourny, we must stil seek after Christ, and if we look up to heaven the Star will appeare againe. New ioyes, new comforts wil come unlooked for, and in the end, as they did here, we also shall reioyce with great ioy, and chearfully passe on againe.

This amiableness of Gods love, with new kind, and most welcome favour still and againe renuing his mercie, and sensibly declaring the truth of his goodness towards us, it ought to sweeten all our sorrows, and calme all our crosses, it ought entirely to knit our soules unto him that no worldly accident should ever make us to question his truth, no affliction to quaile our spirituall comfort, nothing in this earth to daunt that holy confidence, wherewith we relye on our deareſt God. For as the Psalmist saith; Psa. 71. 18. *The Lord will shew us great troubles, and*

yet

yet he will returne and refreſh us, and bring us out of the deepe againe.

4. *They found the Babe, &c.*

WEll then, as after their long and doubtful iourney they were exceedingly ioyed by the appearing again of the Star; ſo now in their ſucceſſe they are made perfectly happy, by ſeeing the Sunne of Righteouſneſſe himſelfe, that great light which lightned the Gentiles, and was the glory of his people *Iſrael*, howſoever now obſcured by the vaile of our mortall fleſh. For *they went into the houſe and found the Babe*, &c.

The Wiſe man ſaid; Treaſure that is hidden, & wiſedome that is not known, there is no pleaſure in them both. Eccles. 41. 14.

God will have his Son the Redeemer of man, both to be found and knowne *Mox ab omnibus vult agnoſci, qui dignatus eſt pro omnibus mori.* As he came to die for al, ſo he would have his Incarnation known to all, even of ſtrange & forraine kings; that ſo all the ends of the world might ſee the ſalvation of the Lord.

No creature in heaven and earth could bring him to be thus found in the fraile houſe of our fleſh, much leſſe in a poore and homely ſtable, but his own love and tender compaſſion unto man.

When *Elias* was hidden, & lay couched in a Cave deſolate and all alone, the Lord ſaid, *What doſt thou here Eliah?* So may it in this caſe be ſaid, Lord of heaven and earth, What doeſt thou here? Why cameſt thou to this forlorne and abject place? This is worthy of our admiration and love, that the king of glory ſhould thus humble and debaſe himſelf, in this manner, and all for our ſakes, for us ſinners; That he by whom all creatures had their beginning, and now have their being: That he who rides upon the Cherubins, and flieth upon the wings of the winde: That he upon whom thouſand thouſands of miniſtring ſpirits do attend: That he who ever was, & now is, incomparably bleſſed in the contemplation of his owne goodnes: That he who might have kept himſelf in his heavenly Pavillion, ſo that neither Cherubins, Men, nor Angels could have ſeene him:

That

That he, I say, should be thus found in a stable, amongst beasts, a silly Babe crying and sucking his mothers breast.

The Creator is become a creature, he that is infinite is contained; He that makes all men rich, is become poore: He that is a spirit, is clothed with flesh.

The invisible is seen, the incomprehensible is compassed in a Stable: He that was before all time, is borne in time: the immortall is become a Babe: He that filleth heaven & earth is found in a Manger

Here must a Christian man begin the hope of his salvatiō, in seeking of Christ incarnate, and finding him in the obedience of his life, and all-sufficient sacrifice of his death. Blessed and ever blessed are they that so seeke, and so finde him.

5. *They fell downe and worshipped.*

IN the last place we may observe the Reverence and devotion of these men, who when they had found the blessed Babe, though thus meanly attended, and in

in a poore estate, *fell downe and worshipped him.*

There is a generation of prophane & sensuall men, who when they come into the house of God, or to the publick hearing of his word, they are like Elephants they have no ioynts in their knees, they talk, whisper, and gaze about, without any kind of bodily reverence, & as it may be thought without any inward devotions at all. For as S. *Ambrose* said, *Gestus corporis vox animi.* The inward minde is expressed by the outward gesture.

Ambros.

And assuredly, that God that made both body and soule, should be worshipped by both. Thus much the whole current of the Scriptures doth apparantly teach us, both by precept and example. *For this cause God hath exalted him, giving him a name, that at the name of Iesus, every knee should bow.* For the better assurance to have this performed, *I have sworn, said the Lord by my self, that every knee shall bow to me.* Nay more: If one come, saith S. *Paul*, into the publick congregation, *and the secrets of his heart be made manifest, he will fall down on his face and*

Philip. 2. 10.

Isa. 45. 23.

1. Cor. 1. 25.

and worship God. The devil himself doth teach us this duty of holy reverence: for he would have our Saviour to *fall down, and worship him:* which he would never have done, had it not been a service only proper to God. So doth the originall word inferre: for, to worship, is with all reverence to fall down low, and humble our selves in all humilitie. So *Abraham* fell on his face, and worshipped: *Iacob* on his death-bed leaned on his staffe, and in holy reverence bowed unto God. Three times a day *Daniel* kneeled on his knee, and prayed, and praised his God.

Mat 4 9.

Dan 6.10.

S. *Stephen* kneeled down and prayed; S. *Peter* and S. *John*, fell downe at our Saviours feet: and the Elders fell downe before the Lambe.

Act.7.

And here in my Text these Princes, *Magorris*, falling down in all humility before the King of kings, as S. *Chrysostome* saith, *ex religione & Latria:* out of a religious heart, and true devotion, they cast downe their honour at Christs feet, and did adore him.

Chr. hom. 8. in c. 2. Mat.

Oh, it is most pleasing to God & man, to behold the Priests and Ministers of God,

God, praying and weeping at the Altar; Iudges graue & upright, in seat of iustice the people, and especially the better sort, reuerend & humble, bending their knees or prostrate on their face in the service of God, and holy places of Religion.

Solomon was neuer more royall and renowned, then when he and al his Nobles humbled themselues, reioyced in God, and worshipped the Lord together at the dedication of the Temple.

Euseb. l. 4. It is reported by *Eusebius* of *Constantine*, that great and Christian Emperor; that he so ioyed in the reuerend worship of God, and practise thereof in himselfe, that he caused his coyne to be stamped, with his own Image deuoutly kneeling, and lifting up his eyes to heauen.

Honourable is the memory of *Henry* the second, in that with great reuerence and lowlinesse, euen prostrate to the ground, he tooke the Crowne from his head, set it upon the Altar, and offered it to God, in the Church of *Worcester*, refusing ever after to weare it once dedicated to the Lord.

Who can but ioy to heare of the hum-

ble

ble and religious carriage of that most Christian and thrice Noble *Godfrey* Duke of *Bulloine?* who having recovered *Ierusalem* from the Turks and Saracines, after his happy atchieved victory, he with all his warlike troupes, their Pikes trailing, their Drums and Trumpets dolefully sounding, bare-headed, and bare-footed, marched three dayes one after another in the holy city, mourning and bewailing the death of Christ, holding it unfit to shew any ioyfull triumph where his Saviour suffered his dolefull Passion, & refusing to be crowned with a crowne of gold in that place, where his glorious Redeemer was crowned with a crowne of thornes.

Now behold I beseech you, & consider rightly these renowned and glorious Christian kings, in respect of whō what are these crimson and curled gallants? these plumed and painted wormes and creatures? What are they? and what were their Fathers? If Christ be their Lord, where is then his feare? If he be their Saviour and blessed Redeemer, where is their humilitie and reverence?

We

We see these Kings and Princes did honour Christ, in a homely Stable: these do it not in a beautifull Temple.

They did adore him consorted with Beasts, these neglect him amidst a multitude of Saints.

They did do him great reverence, finding him a Babe here with his Mother: they will not bow downe to him sitting at the right hand of his Father.

They fall flat before him an Infant, and in poore estate: these will shew no humility nor reverence, now he reigneth most gloriously in the heavens.

But, alas, they that carry themselues thus boldly, priding and pleasing themselues in their owne folly and vanitie; what do they but sowe the winde, and reape the whirlewinde? The joy of the life, and true contentment of the soule riseth, groweth, and standeth meerely from holy affections truly knit, and honest indeavours humbly devoted unto the Lord, no longer of continuance then they be guided by the blessed Spirit, and valued by the gracious acceptance of a mightie and fearfull God. Otherwise, all earthly

earthly things, all worldly ioyes are vaine, and most extreame vaine. These Princes therefore shewed themselues to be wise men indeed, in seeking Christ, who was onely worthy to be sought, and none but he worthy to be found.

O gracious Lord, and blessed Redeemer, bow our hearts, and the thoughts of our hearts unto thee, that in this vale of teares, and fewnesse of dayes, we here present, by their example may earnestly seek thee; and when we have sought thee, we may joyfully finde thee; and when we have found thee, that we may reverently worship thee: that we may worship thee, and feare thee, that we may feare thee and love thee, that we may love thee, and for ever enjoy thee, O blessed Lord Iesus: to whom be, &c.

FINIS.